

CHRISTIAN
Prayers and holie
Meditations, as well
private as publike ex-

cise, gathered out of the
most godly learned
our anse. by

Now lately augmen-
ted, and newly im-
printed againe

PSALMS 136

In the evening and morning our
acons will praise you the Lord
and he will heare my prayer

Imprinted at Lon-
don, by Henrie
Midleton

1584

TITUS 2.

THE grace of God that bringeth salu-
acion vnto all men hath appeared, and
teacheth us that we should denie ungodliness,
and worldly lustes, and that we should live so-
berly, righteously, and godly, in this present
world, looking for that blessed hope and no-
ble appearing of the glory of the mightie God,
which is of our Saviour Iesus Christ.

35 100

Januarie hath xxxi. daies.

And the Moone xxii.

The daie is. houres. The night xv. houres.

The Circumcision of Christ.

On which day Noe being in the Ark upon
the waters, began to see the tops of the high
mountaines.

The Epiphanie, or apparition of the Lord
Iesus.

The 10. Nabuchodonosor besieged once a-
gain Jerusalem. 2. Reg. 15.

The middle winter after Ptolome.

The translation of S. Daniel.

Februarie hath xxviii. daies.

And the Moone xxix.

The daie x. houres. The night xiiii. houres.

1 d
2 e
3 f
4 g
5 a
6 b
7 c
8 d
9 e
10 f
11 g
12 a
13 b
14 c
15 d
16 e
17 f
18 g
19 a
20 b
21 c
22 d
23 e
24 f
25 g
26 a
27 b
28 c

The Purification of Marie.

The 11. Noe 40. daies after he had seen
the tops of mountains, sent out the Raven,
after that the Dove, which returned. Gen. 8

The 18. daie Noe put out once againe the
Dove, which brought an Olive branch.

Mathie Apostle.

The Dove was sent the third time, and
turned no more to Noe.

March hath xxxi. daies,

And the Moone xxx.

The daie xii. houres. The night xii houres.

1 d
2 e
3 f
4 g
5 A
6 b
7 c
8 d
9 e
10 f
11 g
12 A
13 b
14 c
15 d
16 e
17 f
18 g
19 A
20 b
21 c
22 d
23 e
24 f
25 g
26 A
27 b
28 c
29 d
30 e
31 f

The 3. the temple of Jerusalem was wholly finished and consecrated. 1. Esdras. 6.

The 13. the feast of Vester was celebrated, because that day was appointed to put the Jewes to death. Vester. 3.

The 16. Lazarus was raised up againe. John. 11.

The 20. Christ made his entrance into Jerusalem.

The 24. he made his supper.

Annunciation of Marie.

The 25. was taken.

The 26. was crucified.

The 27. he rested in the sepulchre.

The 28. he rose againe from death.

April hath xxx. daies.

And the Moone xxx.

The day xij. houres. The night xj. houres.

1 **A** Noe discovered the Arke. Gen. 8.

2 **B** The tabernacle was prepared by Moyses.
Exod. 40.

3 **C** Jesus Christ the 8. day after his resurrection
4 **D** appeared againe to the Apostles which
5 **E** were assembled where S. Thomas was
6 **F** present.

7 **G**
8 **H**
9 **I**
10 **K** The 10. the people of Isracill went ouer
11 **L** Jordan dry footed. Iosue. 3. & 4.

12 **M** The 13. Absurcus gaue out proclamation
13 **N** to put all the Jewes within his kingdome
14 **O** to death. Hester. 3.

15 **P** The 14. was the celebration of the passe-
16 **Q** over.

17 **R** The 15. the people came out of Egypt.
18 **S** Exodus. 12.

19 **T** The 18. the people went ouer the red sea
20 **U** dry footed, and Pharaon was drowned with
21 **V** all his host.

22 **W** The 22. the people came to Mara, the wa-
23 **X** ters whereof they could not drinke. Exo-
24 **Y** dus. 5.

25 **Z** Marke Euangelist.

26 **A** The 24. reuelation was made to Daniell of
27 **B** that which should come to passe from the
28 **C** time of the kings of Persia vnto Christ, and
29 **D** from thence vntill the ende of the worlde.
30 **E** Daniell. 10. 11. 12.

Maie hath xxxi. daies.

And the Moone xxx.

The daie xvi. houres. The night viii houres.

Philip and Iacob.

1 b
2 c
3 d
4 e
5 f
6 g
7 A
8 b
9 c
10 d
11 e
12 f
13 g
14 A
15 b
16 c
17 d
18 e
19 f
20 g
21 A
22 b
23 c
24 d
25 e
26 f
27 g
28 A
29 b
30 c
31 d

The Ascention of Christ into heauen 40.
daies after his resurrection. Marke. 16.

God commaunded Noe to carie victuals in-
to the Arke. Genesis. 6.

The 14. Ezechias did first celebrate the
passepouer. Para. 20.

The 15. the children of Israell murmured
after the flesh, and God sent them plentie of
Quales. This was the 30. day after the de-
parture from Egypt. Exod. 16.

The 16. day God made Hanna to raine
downe. Exod. 16.

The 17. Noe entred into the Arke. Gen. 7

The 20. the people departed from mount
Sina. Num. 9.

The 22. fire from aboue consumed a part of
the host of Israell. Num. 11.

June hath xxx. daies.

And the Moone xxx.

The day xvj. houres. The night vij. houres.

1 e This daie the children of Israel came to
2 f mount Sina, and went thence the third mo-
3 g neth where they tarried almost a yere.

4 a
5 b
6 c The 6. the temple of Diana in Ephesus
7 d was burned. The yere before Iesus Christ.
8 e 54.

9 f
10 g
11 a
12 b
13 c
14 d
15 e
16 f
17 g
18 a
19 b
20 c
21 d The 23. day of this month king Asuerus
22 e gave out proclamation in fauor of the Jews,
23 f against Haman & his conspiracie. Esther. 8.
24 g S. Iohn Baptist.

25 a
26 b
27 c The Ark of Noe was lifted by this day
28 d by the waters of the floud. Gen. 7.
29 e S. Peter the Apostle.
30 f

Julie hath xxx. daies.

And the Moone xxx.

The day xv. houres. The night ix. houres.

1 g
2 A
3 b
4 c
5 d
6 e
7 f
8 g
9 A
10 b
11 c
12 d
13 e
14 f
15 g
16 A
17 b
18 c
19 d
20 e
21 f
22 g
23 A
24 b
25 c
26 d
27 e
28 f
29 g
30 A
31 b

¶ Dogge dayes beginne.

The 9. of this month the cite of Ierusalem assieged by the space of 18. monethes, was finally taken by the king of Babylon. Iere. 39.

¶ Marie Magdalen.

¶ Iames the Apostle.

August hath xxxi. daies.

And the Moone xxx.

The day xiiii. houres. The night x. houres.

1 c Aaron died in the mountaine of Ozi, being
2 d 123. yeares olde. 40. yeares after the com-
3 e ming out of Egypt. Nume. 20.
4 f
5 g
6 h
7 i
8 k
9 l
10 m
11 n
12 o
13 p
14 q
15 r
16 s
17 t
18 u
19 v
20 w
21 x
22 y
23 z
24 a
25 b
26 c
27 d
28 e
29 f
30 g
31 h

The 10. the temple of Jerusalem was set
on fire by the souldiers of Titus, and hath
not since bene builded againe. Ioseph. lib. 6.
cap. 26.

Dogge daies ende.

Bartholomewe Apostle.

September hath xxx.daies.

And the Moone xxix.

The day xii. houres. The night xii. houres.

1 f
2 g
3 a
4 b
5 c
6 d
7 e
8 f
9 g
10 a
11 b
12 c
13 d
14 e
15 f
16 g
17 a
18 b
19 c
20 d
21 e
22 f
23 g
24 a
25 b
26 c
27 d
28 e
29 f
30 g

The 9. of this moneth Jerusalem was put
to fire and sword and wholly ouerthrowne as
Christ foretold them 40. yeres before.
Ioseph. lib. 7. cap. 26.

S. Mathewe.

The 25. Nehemias did finish the repairing
of the walles of Jerusalem. An. 1444. before
the Natiuitie of Christ. Nehemias. 6.

S. Michael.

October hath xxxi. daies.

And the Moone xxx.

The day x. houres. The night xiiii. houres.

1 A
2 b
3 c
4 d
5 e
6 f
7 g
8 A
9 b
10 c
11 d
12 e
13 f
14 g
15 A
16 b
17 c
18 d
19 e
20 f
21 g
22 A
23 b
24 c
25 d
26 e
27 f
28 g
29 A
30 b
31 c

The Jewes fasted and wept for Godolias
Jer. 41. and 42.

The tenth day was the feast of reconcilia-
tion, which was the onely day that God or-
dered to fast.

Luke Euangelist.

The 17. day which was the 150. after the
beginning of the flood, the Arke rested vpon
the mountaine of Ararat in Armenia.
Gen. 8.

The 24. Titus gaue forth three thousande
Jewes to the wilde beastes, Anno Domini 73.

Simon and Iude.

Nouember hath xxx. dayes,

And the Moone xxix.

The day ix. houres. The night xv. houres.

All Saints.

1 d
2 e
3 f
4 g
5 a
6 b
7 c
8 d
9 e
10 f
11 g
12 a
13 b
14 c
15 d
16 e
17 f
18 g
19 a
20 b
21 c
22 d
23 e
24 f
25 g
26 a
27 b
28 c
29 d
30 e

The 15. day was the counterfet feast by
Thereboam, after he had withdrawne tenne
Tribes of Israel from the obedience of Ro-
boam their laweful king the which he orde-
ned in Dan and Bethel, after he had set by
the golden calves, to the intent the people
should go no more to worshippe in Hierusa-
lem. 1. king. 12.

The 17. day of this moneth Quene El-
zabeth began her reign.

Andrewe Apostle.

December hath xxxi. dayes.

And the Moone xxx.

The day viii. houres. The night xvi. houres.

The shortest daie.

The 15. day, the yere before the Natiuitie
of Christ 165. Antiochus the great set by
an Idol vpon the Altar of the Lorde in Je-
rusalem. 1. Macha. 1.

Thomas Apostle.

The Natiuitie of Christ.

S. Stephan.

S. Iohn Euangelist.

Innocents.

S. J. Euan. died in Ephesus being of the
age of 89. yeres, about 30. yeres after the
destruction of Jerusalem.

An Almanacke for xxvj. yeares.

Easter day.	Alwednes- day the first day of Lent.	Leape yeare	Sund. letter.	The golden number.	The yeares of our Lorde.
March. 30.	Februarie. 12.		E	2	1578
April. 19.	March 4.		D	3	1579
3	Februarie. 17.	B	C	4	1580
March. 26.	8		A	5	1581
April. 15.	28		G	6	1582
March. 31.	13		F	7	1583
April. 19.	March. 3.	D	E	8	1584
11	Februarie. 24.		C	9	1585
5	16.		B	10	1586
16	March. 1.		A	11	1587
7	Februarie. 21.	F	G	12	1588
March. 30.	12		E	13	1589
April. 19.	March 4.		D	14	1590
4	Februarie. 17.		C	15	1591
March. 26	9	A	B	16	1592
April. 15.	28		G	17	1593
March. 31	13		F	18	1594
April. 20.	March. 5.		E	19	1595
11	Februarie. 25.	C	D	1	1596
March. 27.	9		B	2	1597
April. 16.	March. 1.		A	3	1598
8	Februarie. 21.		G	4	1599
March. 23.	6	E	F	5	1600
April. 12.	25		D	6	1601
4	17		C	7	1602
24	March. 9.		B	8	1603

A rule to knowe when the Terme beginneth and endeth.

Hillarie terme beginneth the xxij. day
of Januarie, if it be not Sundae: then
the next day after, and endeth the xij. day
of Februarie.

Easter terme beginneth xviij. daies af-
ter Easter, and endeth iij. dayes after the
Ascension day.

Trinitie Terme beginneth the next
day after Corpus Christi day, and endeth
the wednesday fortnight after.

Michaelmas Terme beginneth the ix.
of October if it be not sunday, and endeth
the xxviij. of Nouember.

Eight daies befoze anie Terme be-
ginne the Exchequer openeth, except
Trinitie Terme, which is but iij. dayes
befoze.

1

An Introduction to Praier.



Euen as much as of our
selues we are destitute
of al good things, and vt-
terly boide of al necessa-
rie helpes to saluation:
the Lord our God of his
owne free mercie & good-
nes offereth him selfe to
vs in Christ, and in him he giueth vnto vs, in
the steede of our miserie al felicitie, in the steede
of our pouertie the vnspeakable riches of his
grace: he openeth vnto vs in him the treasures
of Heauen, that our faith might wholly beholde
him, and our hope be fully fixed vpon him. In
whom it hath pleased him that the fulnes of his
grace should dwell, that from thence we might
al draw (as out of a most plentiful fountaine)
the waters of eternal life. This secret and great
mysterie is reueiled to such only, whose eyes the
Lord hath opened to see light in his light.

Therefore since we are taught by faith, & what-
soeuer we haue neede of and is wanting in vs,
the same is laid by with God for vs in Christ:
it remaineth that we seeke it in him, and with
praier craue it of him. The Apostle therefore to
shew that true faith can not be separated from
the inuocation of Gods holy name, hath set this

order, that as faith cometh by the Gospel, so by the same faith our harts are stirred vp to call vpon the name of God: & therfore he saith that the spirit of adoption, which scaleth in our harts the witnesse of the Gospel, raiseth by our spirits that they dare with boldnesse shew forth their desires: it stirreth vp in vs vnspcakable gronings, and causeth vs to crie with confidence: Abba Father. By the benefite of praier therfore we attaine to those riches which God hath laide vp in store for vs: for therby we haue familiar access to God, and boldly entring into the sanctuarie of heauen, we put him in minde of his promises: so that now by experience we feele and finde that to be true in dedde, which by the word we did before but only beleue: now we enioy those treasures by praier, which by faith we did before but only behold in the Gospel of our Lord Iesus.

Now, how necessary and profitable this exercise of praier is, it appeareth, in that the Lord himselfe witnesseth our whole saluation to consist in the calling vpon his name, whereby he is wholly present with vs: namely by his prouidence & fatherly care by the which he watcheth ouer vs: by his power by the which he sustenteth and succoureth our weakenesse being euerie moment readie to perishe: and by his goodnesse & mercie by the which he receiueth vs into fauour being miserably loaden and pressed downe with sinne. And hereby groweth singular rest & quietnesse to our conscience. For when we haue disclosed to him our necessitie, herein we finde most
topful

ioyful & perfect quietnesse, that none of our euils are hidden from him whom we are perswaded to be both most willing & also most able to help vs.

Nowe, that our prayer may be made in such wise as it ought to be, first we must see that we be in heart & minde no otherwise prepared, than becommeth those that enter into talk with God, as we are taught Eccle. 18. Before thou pray, prepare thy selfe, & be not as one that tempteth God.

We must consider therfore when we pray, in whose presence we stand, to whom we speake, & what we desire. We stand in the presence of the almightie creator of heauen and earth and all things therein contained: to whose eternal maiestie innumerable thousands of Angels doe assist, serue and obey. We speake vnto him who knoweth the secrets of our hearts: before whom nothing is more odious than hypocrisie and dissimulation. We aske those things which be most to his glorie and the comfort of our consciences. We must therfore diligently endeuour ourselues to remoue all such things as may offend his diuine maiestie: And first that we be free from all worldly cares and fleshly cogitations, whereby our mindes are caried hither and thither, and being drawn out of heauen and from the pure beholding of God, are pressed downe to the earth.

And here let vs call to minde, howe irreuerently we abuse the great goodnesse of God, calling vs into familiar talke with him. When we haue not that reuerent feare of his sacred maiestie, that we would haue of an earthly creature

or a wordly prince: but suffering our hearts to be caried away with wandering thoughts and wordly cogitations, are otherwise occupied, and forsake him in the midst of our praier.

As God is a spirit, so wil he be worshipped in spirit and truth: that is, in the inward affecti- ons of the heart, and with a true, faithful and vnfeined kinde of worship. And therfore as at all other times he requireth the heart: so speci- ally in the time of praier, when we shewe our selues in his presence, and enter into communica- tion with him: and thereupon when he promi- seth to heare all those that call vpon him, he ma- keth a restraint and saith: That call vpon him in truth. Seeing therfore the chiefe dutie of praier consisteth in the heart, we must with our whole heart poswe out our prayers vnto God the scar- cher of hearts, and with a sincere, vnfeined, and ardent affection and opening of our heart before God, call vpon him, or else we shal not find him.

Let vs knowe therfore, that none prepare themselves rightly to prayer, but such as haue a reuerent feare of Gods maiestie, which they can not haue & come not to it vnburdened of earthly cares and affections. And this is it that is ment in the Scriptures by the lifting vp of handes, that we should remember our selues to be farre off from God, vnlesse we lift vp our hearts and mindes also on high. And therfore it is saide in the Psalm: To thee haue I lift vp my soule. The scripture vseth also this maner of speech, to lift vp praier: that they which desire to be heard of God,

TO PRAYER.

5

God, should not haue their mindes caried away with earthly cogitations and vanities. And though it be hard to be so bent to prayer, but that we shal find that many by thoughts wil creepe vpon vs to hinder our prayer, yet the more hard it is, the more earnestly we must wrestle to overcome all lets and hinderances, & labour with inward gronings vnto the Lord, that he will linke our hearts fast vnto him, and suffer vs not to be led away from him by the vaine suggestions of Sathan, who at al times compassing vs about, is neuer more busie than when we addresse our selues to prayer, secretly and subtilly creeping into our brests, and calling vs backe from God: so that oftentimes when we with all reuerence should speake to God, we finde our hearts talking with the vanities of the world, or with the foolish imaginations of our owne hearts.

Finally we must be in christian charitie, loue and concord with al men, seeking vnfeined, heartie and brotherly reconciliation if we haue offended any man, before we enter into prayer, or else God wil not heare our prayers: yea, they are otherwise execrable and ful of damnable hypocrisie in Gods sight. And this that is spoken of prayer, may be said also of the hearing of Gods word, or any other seruice of God.

We must therefore lay aside all malice, enuie, wrath, grudging, contention, wrangling, dissimulation, all guileful, craftie, and subtil dealing, and with a single heart do to other as we would they should do to vs. Peter willett that such as

AN INTRODVCTION

haue once tasted howe good and bounteous the Lord is, and are become newe creatures by the heauenly regeneration through the doctrine of the Gospell, should like holy & innocent babes, lay aside al such works of the flesh, which doe deprive a man of the kingdome of God. And S. Paul commandeth vs that laying aside those cursed workes of darkenesse, we should in the steede thereof, put on (euen as the elect of God, holy and beloued) tender mercie, kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, & forgiving one another if any haue a quarel to an other, as Christ forgave vs: and aboue all these things (saith he) put on loue which is the bond of perfection, and let the peace of God rule in your hearts. When ye shall stand and pray saith S. Marke, forgive if ye haue any thing against any man, that your father also which is in heauen may forgive you your trespasses: for if ye will not forgive, your father which is in heauen will not pardon you your trespasses.

Moreouer we must haue such a feeling of our owne miserie and wretchednesse, as may worke in vs an earnest sorow and vexation of mind for the same. Example whereof we may see in the deere seruants of God when they say, that out of the deepe deepenesse & out of the mids of the iawes of death they vtter vnto the Lord a sorowful voice. He that desireth mercie, must haue a feeling of his owne miserie, and therefore saith Dauid: Heale my soule O Lord, for I haue sinned against thee. There is no health in my flesh (saith he)

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he) because of thy displeasure, neither is there any rest in my bones because of my sinne.

This anguish and sorrow stirreth vp in Gods children a feruent desire to obtaine comfort, help and succour at Gods hand, and therfore such as feele themselves oppressed with great calamities, hauing by the help of man no hope of deu- uerance, do crie vnto God with afflicted hearts, as David did in his distresse : My soule thirsteth for God, euen for the liuing God. And as the Hart being wounded brayeth for the riuers of water, so panteth my soule after thee O God.

This is that godly sorrow which S. Paul saith worketh in Gods children repentance to saluation. The Lord is nigh to them, saith David, that are of a contrite heart, and will saue all such as are afflicted in spirit. To him will I looke, euen vnto him (saith the Lord) that is afflicted and broken hearted, and trembleth at my wordes. Therefore David calleth the time of trouble the fit and con- uenient time for the faithfull to flie vnto God by prayer. And albeit they be not at all times in like distresse, or continually groning vnder the burden of present euils, yet must they needes be euer in dread of newe daungers, and carefully afraide of further troubles to follow. As trou- ble and feare therfore are the verie spurres to stirre them vp to heartie and feruent prayer : so by occasion thereof they haue moze free acces- se vnto God, as though he did thereby call them vnto him.

This godly sorrowe for sinne, & this feruent

desire and longing for Gods louing mercie & fauour, commeth not of our selues, but of the speciall goodnesse of God : for we are of our selues dull and without any lust to pray : yea so great is our imperfection that we knowe not how to pray as we ought, and therefore the spirite helpeth our infirmitie, teacheth vs what is right, and guideth our affections. He maketh intercession for the Saintes (saith S. Paul) according to the will of God, and that with sighes and gronings which cannot be expressed : that is, he stirreth vp our hearts, giueth vs a desire and boldnesse to pray, and causeth vs to mourne when we are by any meanes hindered from it, and feele not our selues moued therebnto with such feruent zeale and affection as we should be.

Now, although we knowe that it is the only worke of the holie Ghost thus to moue and incline our hearts to prayer, notwithstanding we may not be negligent and slouthfull to dispose & stirre vp our selues thereto, but rather contrariwise, so often as we feele our selues colde & not disposed to prayer as we ought to be, we must make our supplication vnto the Lorde, that it would please him to inflame vs with his holie spirit, whereby we may be framed to pray with such feruencie of minde as we ought to do.

When we are cast downe by the sense and feeling of our owne infirmitie, Anne & miserie : yet must we pray notwithstanding in sure & steadfast hope to obtaine our requestes, These be things in deepe contrarie in shewe, to ioyne with

TO PRAYER.

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With the feeling of the iust vengeance of God, sure affiance of fauour: which thing s do yet berie swell agree, in that it is the goodnesse of God, onely that raiseth vs by being opprested with our owne euils, from the which of our selues we cannot rise. For as repentance and faith are knit as companions together (albeit the one driueth vs downe with feare, and the other lifeth vs by againe with comfort) so in praying they must needes go together. And this agreement Dauid expresth in fewe wordes. I will (sayeth he) in the multitude of thy mercies enter into thy house, and in the Temple of thy holinesse I will worship thee with feare.

Therefore when we are once touched with true repentance and feeling of our owne miserie, we must withall haue a perswasion of Gods fauour and mercie towards vs in all our prayers, that they shalbe accepted of God so farre forth as it shalbe necessarie for vs. This is the assurance (sayeth S. Iohn) that we haue in God, that if we aske any thing according to his will, he heareth vs. If we haue not a sure trust and confidence in the mercie and promises of God, it is vnpossible to make our prayer vnto him a righte, and whosoever doubteth whether God heareth his prayer, that man obtaineth nothing: for to such prayers God hath made no promise. But contrariwise he sayeth: Whatsoeuer ye shal aske in prayer, if ye beleeue, ye shall receiue it. And againe: Whatsoeuer ye desire, beleeue that ye shall obtaine it, & it shalbe done vnto you. Aske (saith

B. b.

S. Iames)

S. James) in faith and wauer not, for he that wauereth is like to the waues of the Sea, which are tossed of the winde and carried away. And why should we wauer or doubt, seeing the holy Scriptures testifie of God, that he is faithfull, iust, and true in all his wordes and promises, saying: The Lord is faithfull in all his wordes, he will euer be mindfull of his couenant: the truth of the Lord endureth for euer. And although our faith be not so strong, & therefore our prayer not so heartie and zelous as it ought to be, yea though our faith be faint and colde, yet let vs holde fast this principle, that our prayers are not frustrate or in vaine.

For our comfort hercin, we haue an example in the father which brought his sonne, first to the Apostles and afterward to Christ, and said: If thou canst Lord, helpe: and yet afterwardes he acknowledged the weaknes of his faith, and desired to be made strong: I beleue Lord (sayeth he) helpe mine vnbeliefe. How often doe the children of God complaine of this imperfection and imbecillitie of faith? Such as are exercised in true prayer, doe feele that in crauing of God the foggiuennesse of their sinnes, they bring scarcely the tenth part of that sacrifice which Dauid speaketh of, when he sayeth: An acceptable sacrifice to God is a troubled spirit, a broken and an humble hart, O God thou wilt not despise. Many times they are dynen to wrastle with their own vniuersall coldnesse in prayer: manie times their mindes slip aside and wander away in vau-
nitie:

nitie: manie times they feele not their owne lacke and miserie so pricke them sharply ynough to prayer: yea, and manie times they are so beaten downe with the sense and feeling of their owne sinne & miserie, as though they were forsaken of God and their faith utterly extinguished.

In what hopeour and anguish of heart was Dauid when he said vnto the Lord: Why dost thou reiect my soule? why hidest thou thy face from me? And againe: Ceasse from me, vntill I go away and be not. Whereby it might seeme that he like a desperate man desireth nothing else but that the hands of God ceassing, he might rot in his curls: but it is not so. For he sayeth it not for that he would haue God to depart from him as the reprobate do: but onely he complaineth that the wrath of God was too heauie for him to beare. A hard temptation it is when the faithfull are compelled to crye, How long wilt thou be angry against the prayers of thy seruants? as though their verie prayers made God moze angry. So when Ieremie sayeth: The Lord hath shue out my prayer: no doubt he was shaken with a vehement pangue of temptation.

These are the imperfections of Gods children, which euen in beleeuing and hoping, do often times breake some vnfaithfulnesse, and in the verie remedies fall into newe diseases: for there is no prayer they make which the Lord would not worship looke and abhorre, if he shoulde not winke at their spotted and imperfections. And
such

Such examples are common in the Scriptures. whereby we see that the Lord oftentimes suffereth his to be grievously tempted and afflicted, and hideth from them the comfort of his spirit, as though they were clean forsaken, but to their great consolation in the end.

This is the schoole wherein the wisdome of God nourtereth and trieth her children as we may see Eccle. 4. First shee will walke with them (saith he) by crooked wayes, and bring them vnto feare and dread, and torment them with her discipline, vntill shee haue cryed their soules, & haue proued them by her iudgements: then will shee returne the straight way vnto them and comfort them, and shewe them her secretes, and heap vpon them the treasures of knowledge and vnderstanding of righteousness. Thus we see the state of Gods children, that when the Lord hath shewed them what they are of themselves by the sight & horroz of their sinnes and terroz of Gods iudgement for the same: then will he shewe them what they are in Christ: as Esaie saith. For a time, a litle while I haue forsaken thee, but I wil gather thee together in wonderfull mercies. In a short time of wrath I hide my face a while from thee, but I will haue mercie on thee for euer, saith the Lorde thy redeemer. Such is the louing kindnesse and mercie of God towards the afflicted when they are sorrie for their sinnes, lamenting and mourning in their hearts to be deliuered from the same, that they might serue God in the freedome of conscience.

This

This is that mourning, that is, that hunger and thirst that Christ speaketh of: Blessed are they that mourne, for they shalbe comforted: Blessed are they that hunger and thirst after righteousness, for they shalbe satisfied. God for his truthes sake wil put the righteousness of Christ on them, and wash their vnrighousnes away in his blood. The bruled reede will he not break, and the smoking flaxe will he not quench. The afflicted, the heauie and broken harted, the weake and feeble he will not forsake: yea, be they neuer so feeble and fraile, yet so long as this lust, desire and mourning to be deliuered from their sinne & miserie remaineth in them, God seeth not their sinnes, reckoneth them not, nor layeth them to their charge, for his truthes sake and loue to Christ. He is not a sinner in the sight of God, that would be no sinner. He that would be deliuered hath his heart losed already: his heart sinneeth not but mourneth, repenteth and consenteth to the lawe and will of God, and iustifieth God, that is, he beareth record that God which made the law is righteous and iust: and such an heart trusting in Christes blood, in Christes righteousness, is accepted for righteous, and his weakenes, infirmitie and fraillie is pardoned, & his sinnes not looked vpon vntill God put more strength in him: the increase whereof he shall daily feele in such sort, that at the length he shall in all troubles be able to say with David: If I should go through the shadowe and daungers of death, I will not feare whatsoever happen.

Nowe

Now to stirre vp our hearts in consideration of our great miserie and necessitie to a moze feruent praier, the Lord himselfe hath commanded vs to call vpon him for help & succour. Therefore let vs haue the commaundements of God alwaies in our sight touching praier, & whyles we pray let vs call them to our remembraunce. Aske, seeke, knocke, watch and praie. Call vpon me (saith God) in the day of thy trouble. Pray alway with all maner of praier and supplication, and watch thereunto with al diligence. Reioice alway, pray continually, in all things be thankful, for this is the wil of God in Christ Iesutoward you. Continue in praier, and watch in the same with thanksgiuing. Let your requests be shewed vnto God in praier and supplication with giuing of thanks.

And this we are also no lesse bound to doe by that commaundement, whereby we are forbidden to take the name of God in vaine. For in that we are there forbidden to take the name of God in vaine, we are commanded also to take and to vse it to his glory, giuing vnto him the praise of all goodnesse, help and succour whyles we aske & looke for the same at his hand. Wherefore except we flie vnto him in our trouble and necessitie, except we call vpon him for releefe and succour, we prouoke his displeasure no lesse than if we should make vnto our selues Idols, or worship straunge Gods. For in the contempt of euerie one of the commaundements, we shew like contempt and disobedience to the will of God, and all these sentences which command vs to call v-

pon

pon God, doe appertaine to this commaundement: Thou shalt not take the name of the Lorde thy God in vaine, and so praier is a worke and chiefe seruice belonging to this commandement. We may not therefore thinke that there are no sinnes but Idolatrie, murther, theft, whozedom, and such like, but that it is vndoubtedly a great sinne also not to render this seruice to God, that is, not to praie, not to aske, not to looke for help from God in our necessities, not to render thanks for the benefits we haue receiued.

Therefore if our vnworthinesse at any time doe crie out against vs, stop or feare vs in such sort that our consciences are astonied & flee from God: if we doubt whether God haue respect to our prayers, gronings, and teares, we must set before our eyes how that we are commaunded, though we be neuer so vnworthy & our sinnes neuer so many and great, to pray for reconciliation, Gods fauour, & forgiveness of our sinnes. For else whereas God commaunded vs to abstaine from theft, murther, whozedom, &c. we may in like sort excuse our selues and say that we are vnworthy to obey Gods commaundements. Great is our iniquitie and manifest is our contempt and despising of God, when we neglect and delay to call for his helpe. Such as flee vnto **G O D** therefore and call vpon him in their necessities, obey his will, and finde therein no small consolation, knowing that thereby they doe vnto him most acceptable seruice, forasmuch as he pronounceth that nothing is to him more

acceptable than obedience to his will and commaundement.

As we are commaunded of God boldely and without all respect of our owne vnworthines to come vnto him as a merciful Father, & one that knoweth our necessitie and pitieth our miserie: so hath he promised very graciously to heare vs and graunt our requests. And hereof riseth yet a farre moze comfortable and greater consolation wherein consisteth our whole confidence and trust of obtaining succour and mercie at Gods hand, wherefore he allureth vs with many most sweete promises to cal vpon him. Aske (saith he) and ye shal haue: seeke and ye shal finde: knocke and it shal be opened to you. Ye shal crie vnto me and I wil heare you: ye shal seeke me, and ye shal finde me. Call vpon me in the day of trouble and I wil deliuer thee. The Lord is nigh to all them that call vpon him, that call vpon him in truth: he doth the wil of them that feare him, and he wil heare their praiers. He shal call vpon me, and I wil heare him: I wil be with him in trouble, I wil deliuer him and glorifie him. At the voice of thy crie, he will certainly haue mercie on thee, when he heareth thee he wil answere thee. He that is Lord ouer all, is rich and bountiful towards all them that call vpon him. He wil fulfil the desire of them that feare him: he wil heare their crie, and wil saue them. And God to declare his readinesse in hearing of Annern, saith, Before they crie, I wil answere, and whiles they are yet in thinking what to speake, I wil heare.

Amongest

Amongest many swete promises of GOD, though these might be sufficient to prouoke vs to feruent and hartie praiier: yet there be certaine other notable and most comfortable promises which we shold specially haue in remembrance, as these: If ye which are euil can giue good gifts to your children, how much more shal your heauenly Father giue the holy Ghost to them that desire him? Consider the old generations, and marke them wel: was there euer any confounded that put his trust in the Lord? or who hath continued in his feare and was forsaken? or whom did he euer despise that called vpon him? And of all other, that is the most notable, which by the Prophet Ioeel is added immediatly after the prophecie of that horrible destruction that was at hand: saying, Whosoever shal call vpon the name of the Lord, shal be saued.

Here, let vs consider the order of the promises: which pertain eitherto outwardly to the bodie, or inwardly to the soule. Which part (the soule I meane) because it is much more precious than the other, we must first craue such things as properly belong vnto the saluation thereof. But first of all confessing our sinnes vnto God with most humble & penitent hearts, let vs set before vs the promises of remission of the same. For this sentence is true: God heareth no sinners, that is, such as delight and continue in sinne. Wherefore in all our prayers, yea when we be about to aske any other thinges whatsoener they be, let vs first thinke of the remission

mission of sinnes, hauing alway in our sight some comfortable promises thereof, as this: If we confesse and acknowledge our sinnes, he is faithful and righteous to forgiue our offences, and to cleanse vs from all iniquitie. And hereunto let vs craue the light of the holie Ghost to kindle and confirme in vs the true knowledge of God. Let vs pray for the continuance of Gods holy word and Gospel amongst vs, for the enlarging of his kingdome and the aduancing of his glorie. Let vs begge the gift of faith, repentaunce, feare, patience, praier, hope, loue, ioy, peace of conscience, with such other fruits of the spirite, and for euerlasting life.

And here also we must remember that we do not onely call our selues continually to account for our new sinnes, crauing at Gods hand mercie and forgiuenes of the same, but also for those sinnes which may seeme to haue bene long agoe forgotten: as Dauid hauing confessed an heinous offence, by þ occasion returneth euen to his mothers wombe wherein he had gathered the infection, heaping together the sinnes of his whole life. Euen so in another place when he asketh an other thing he saith: Remember not the sinnes of my youth: Remember me according to thy mercie, for thy goodnesse sake O Lord. Againe: Looke vpon mine affliction and traueles, and forgiue all my sinnes.

When we haue thus prayed for things pertaining to the soule and to the kingdome of God, we must pray also for corporall benefites, as wel

common as private, as peace and tranquillitie of those Countreys which giue harborough to the true professors of the Gospel and godly congregations. bring in this life as Daniel in the midst of the Lions. Pray for the peace of Ierusalem saith David. Also for defence from miserie, deliuerance from trouble, for happie successe in the woorkes of our vocation, for health, lining, protection of life, goods, name, &c.

Although the Lord knoweth before we aske what we haue neede of, and is readie to giue liberally, yet he doeth giue oftentimes vnderred: and furthermore hath promised that seeking first the kingdome of God and the righteousness thereof, all other things should be giuen vs: yet he commaundeth vs to aske corporall benefites. and that for thre causes.

First that we should know that he is the author and giuer thereof, and therefore should not onely be thankesful for the same, but also stirred vp. thereby to seeke, loue, and serue him.

Secondly. that we should be well perswaded of his good prouidence towards vs, when we vnderstand that he doeth not onely promise that he wil neuer faile vs, but also hath his hand alwayes stretched out to help them that call vpon him.

Thirdly, that our faith of reconciliation and forgiveness of sinns should be exercised through the asking of those corporall things.

And herein we must specially and aboue all things seeke the glorie of God, and therefore we

must pray for these corporall things in such sort that we may offer therewith our obedience vnto God. Whereof we haue example of Christ when he said: Father if it be possible let this cup passe from me, neuertheless, not as I wil, but as thou wilt. With this obedience also to the wil of God spake Dauid when he desired to be brought againe into his kingdome, saying: If I shall finde fauour in the sight of the Lord, he wil bring me againe: but if he shal say vnto me, thou doest not please me, I am readie, let him doe as it seemeth him good. And Iob saith: Though he kil me, yet wil I put my trust in him.

Therefore, forasmuch as we knowe that it is the lotte of Gods children to be alway vnder the crosse, and therefore concerning these corporall benefites we know not how or what to aske as we ought: we must herein offer our obedience vnto God, abiding his good will and pleasure so long as it shall seeme good vnto him to exercise vs in the want thereof: who suffereth vs sometime to be afflicted for our chastisement, and for the probation of our continuance, & also that we may receiue with greater gladnesse (if to his diuine wisdom it seeme expedient for vs) that which with ardent desire we long looked for. Saint Paul saith: When we are iudged we are chastened of the Lorde, because we should not be condemned with the worlde. But when we praye for spirituall things we must aske them absolutely & without condition: for thereunto do pertain the chiefe promises of the Gospel.

spell, of the which God would haue vs most assured. Verily, verily, I saie vnto you (saith Christ) he that beleueth in mee hath euerlasting life. As sure as I liue (saith the Lord) I will not the death of a sinner, but that he returne and liue.

To the promises of God we must ioyne examples, wherby we learne that God hath heard and holpen those that call vpon him. For all deliuerances whether they be of other (whereof the Scripture is full) or of our selues (whereof we haue experience) are examples of Gods promises. Herby did David comfort himself in the anguish and heauynesse of his heart, saying: I will remember the workes of the Lorde, and call to minde thy wonders of olde time. Thou hast mightily deliuered thy people, euen the sonnes of Iacob and Ioseph. Againe; I wil be glad and reioyce in thy mercie, for thou hast seene my trouble, thou hast knowen my soule in aduersitie. And thus being warned both by promises and examples, let vs learne to cast our care vpon the Lorde: to call vpon him, and to looke for helpe at his hand. So shall our faith by little and little be moze firme and certaine, and our heart shall rest in hope and expectation of Gods helpe.

But for as much as of our selues, we are unworthie to appeare in Gods sight, whose terrible maiestie comming once into our minde, it is vnpossible but that we should fly from him as a fearefull Iudge: therefore he hath giuen vnto vs a Mediatour, euen our Lord Iesus, that he being a meane betwene God and vs, might

change the throne of dreadfull glozie into the throne of grace, and that we by his merites ha-
 uing access vnto God, might haue assured trust
 to finde grace in his sight. If any man sinne,
 (saith Saint Iohn) we haue an aduocate with the
 father, Iesus Christ the iust, and he is the reconcil-
 iation for our sinnes. To him (saith S. Peter) beare
 all the Prophets witness, that through his name
 all that beleete in him shall receiue forgiveness of
 their sinnes. By whome (saith S. Paul) we haue
 boldnesse and entrance in all confidence through
 faith in him. And againe: We haue not an high
 Priest which cannot haue compassion on our in-
 firmities, but was in all points tempted like as we are,
 sinne excepted. Let vs goe boldly therefore vn-
 to the throne of his grace, that we may receiue
 mercie and finde grace to helpe in time of neede.

And as we are commanded to cal vpon God,
 and haue a promise to be heard: euen so are we
 commaunded to make our prayers vnto him in
 the name, faith and confidence of this our Me-
 diatour, and wee haue no promise to be heard
 without him: in whome are all the promises of
 God, yea, & Amen, accomplished and confirmed.
 And no man commeth to the Father but by the
 Sonne. For he is our mouth whereby we speake
 to the father, he is our eye whereby we see the
 father, and he is our right hand whereby we of-
 fer our selues to the father. Whatsoever there-
 fore we aske in his name, we haue a promise to
 obtaine it. Verily, verily (saith Christ) I say vn-
 to you, whatsoever yee shall aske the father in my

name

TO PRAYER.

23

name he shall give it you : in my name , that is ,
for my sake your high bishop praying for you.
Hitherto ye haue not asked any thing in my name:
aske and ye shall receiue. In that day ye shall aske
in my name, and whatsoeuer ye aske I will do, that
the father may be glorified in the sonne.

Of prayer there be two partes: petition and
thanksgiving . By petition we powze forth
our desires before G O D, requiring first those
things that may set forth his glorie, & then such
benefites as are profitable and necessarie for vs.
By giuing of thanks we praise and magnifie
his benefits bestowed vpon vs, acknowledging
that whatsoeuer good things we enioy, we haue
receiued them of his free goodnes and liberali-
tie . Therefore Dauid ioyneth these two partes
together in one verse when he saith: Call vpon
me in the day of necessitie: I will deliuer thee and
thou shalt glorifie me .

The Scripture commaundeth vs to vse both
and that continually . For our necessitie is so
great, our life is so full of troubles and calami-
ties; and so many dangers hang ouer our heads
euery moment, that we haue all cause enough,
yea, euen the most holy , with sighes and gro-
nings continually to flee vnto God and to call
vpon him in most humble wise . But this wee
may better perceiue in things pertaining to the
soule.

For when shall so many great sinnes where-
of we knowe our selues guiltie, suffer vs to be
without care , and not to craue pardon of God

¶ iiii.

for

24 AN INTRODVCTION

for the same? When will Sathan giue vs rest and quietnes? When will he cease to range about seeking whom he may destroy? When shall our tentations giue vs truce, so that we shal not neede to hasten vnto God for helpe? Finally, the desire of the kingdome and glorie of G D ought to drawe vs wholly vnto it, not by fittes but continually, that all times should be fit and conuenient for vs to pray. Wherefore, not without cause, we are so often commaunded to pray continually.

And though we be not drinen with like necessitie at all times to pray, yet in this case S. Iames teacheth vs what we ought to do. Is any man heauie or afflicted (saith he) Let him pray, that is, let him craue of God helpe & comfort: and who so is merrie let him sing, that is, let him praise God.

Moreover, the benefites and blessings of God are so large & plentiful towards vs, which way so euer we turne vs, that we can neuer want matter and occasion of praise and thanksgiuing. And seeing we ought to acknowledge God to be the authoꝝ & giuer of all good things, we should alway receiue the same at his hand with thanksgiuing: for to that end God continually bestoweth his good blessings & benefites vpon vs, that we should continually shew forth his praise and be thankful vnto him for the same, and so we render vnto him his due honour. And S. Paul when he saith that they are sanctified by the word and praier, signifieth that to vs they are not

not holy and cleane without the word & praier: and therefore Dauid saith, when he had felt the liberalitie of the Lord, that there was put into his mouth a new song, that is a new occasion of praise and thanksgiving. Whereby he signifieth that it is a wicked silence if we passe over any of Gods benefites without praise, seeing that as often as he doth good vnto vs, so often he giueth vs occasion to speake good of him.

We should therefore continually, that is, as much as is possible, at all times, in all places & in al things, as occasions are continually offered vnto vs, lift vp our praier vnto God in crauing helpe at his hand, and confessing his praise, whereby we may both obtaine of him all good things, and also praise & magnifie his name for all

How this perscuerance in praier is required of vs Christ himselfe teacheth vs by the parable of the three loaues, and of the widow and wicked Judge: whereby we are taught to continue in praier with all earnestnesse and seruent supplication, & neuer to faint or giue ouer vntill we be assur. d in our spirit that our praier is heard.

The praier of the humble, (saith the sonne of Syrach) goeth through the cloudes: it ceaseth not vntill it come neere, and it wil not depart vntill the most high God haue respect thereunto. Beholde (saith Dauid) as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: so our eies waite vpon the Lord our God vntill he haue mercie

vpon vs. And thus must we not cease to doe, vn-
til we may boldly say also with Dauid: The Lord
hath heard the voice of my weeping, the Lord hath
heard my humble petition, the Lord hath receiued
my praier.

Nowe, concerning the forme and maner of
praying, least we should follow our owne fanta-
sie, being of our selues so blinde that we knowe
not how to pray or what is meete and expedient
for vs, the Lord himselfe hath sufficiently in-
structed vs. Who as he hath taught vs throug-
hout the whole scripture, how & for what things
we ought to pray: so hath he set forth one
maner of praier, in the which he hath briefely
comprehended all such things as we ought, yea
or in any wise may aske of God. wherein he
hath expressed what is due, pleasing, and accep-
table to him: what is necessarie for vs, & what
he wil graunt: so that there is nothing herein o-
mitted that might be thought vpon to the praise
and glorie of God, or come into the mind of man
for his profit and commoditie. And this is that
praier that our Lord Iesus taught his disciples
when they asked of him how they should pray.

Whosoever then will aske any thing that is
not contained in this praier, doe presume to adde
something of their owne to the wisdome of
God, they are not obedient to his will, and they
pray without faith, hauing no word of God to
warrant them, and therefore they shall obtaine
nothing. This praier, saith Tertullian, is the
doctrine of the wisdom of God, wherein he hath
taught

taught whatsoeuer he willed, and swilled whatsoeuer was needfull.

Albeit we are not so bound to this forme of praier, that we should not vse any other kinde of words than the Lord himselfe herein hath vsed. For there are elswhere set forth in the Scriptures, many praiers farre differing from this in words, & yet wzitten by the same spirit, and very profitable to be vsed of vs. And many prayers also are continually vttered of the faithfull by the same spirit, which varie from this in words. But this is required of vs, that none should looke for, seeke, or aske any other thing at al, than that which is briefly comprehended in this praier, and which, though it differ in wordes, yet differeth not in sense and substance: like as it is certeine that all the praiers which are found in the scriptures, and which do continually proceede from the hearts of the faithful, are referred by the direction of Gods spirit vnto this prayer, howsoeuer they differ in the varietie of wordes.

Many good and godly men euen in our dayes well exercised in prayer, haue left vnto vs most worzhie examples and testimonies hereof, furnished with ample and large matter to fourme holy and true prayer, and full of power to inflame the heart to a feruent inuocation of Gods holy name: whereof we haue giuen here some tast vnto the godly, & specially to the simple, not yet wel exercised. Read them, meditate, & pray, & ye shall find comfort in your soules.

A Me-

A meditation concerning Praier.



The minde of man hath so large rounth to receiue good things, that nothing in deede can fully fill it but onely God: whom then the minde fully possesseth, when it fully knoweth him, fully loueth him, and in al things is framed after his wil.

They therfore (deere Lord God) that are thy children and haue tasted somewhat of thy goodnesse, doe perpetually sigh, that is, doe praie vntil they come thereto: & in that they loue thee also aboue al things, it wonderfully woundeth them that other men do not so, that is, loue thee and seeke for thee with them. Wherof it commeth to passe that they are inflamed with continual praiers and desires, that thy kingdom might come euery where, and thy goodnesse might be both knowne, and in life expresse of euery man.

And bicause there are innumerable ma-

ny things, which as wel in themselves as in others be against thy glorie, they are kindled with continual praier and desire, sighing vnspcakably in thy sight for the increase of thy spirite. And sometimes when they see thy glorie more put backe than it was wont to be, either in themselves or in any other, then are they much more disquieted and vexed.

But because they know that thou dost rule all things after thy good will, & that none other can help them in their neede, they oftentimes doe goe aside, all busynesse laide apart, and giue themselves to godlie cogitations, and talke with thee: complaining to thee as to their Father, of those things that greene them, begging thereto, and that most earnestly, thy help, not onely for themselves, but also for others, especially for those whom singularly they embrace in thee, and often doe repeate and remember thy gracious benefites both to others, and to themselves also: where through they are prouoked to render to thee heartie thanks, thereby being inflamed aswel assuredly to hope
wel

wel of thy good wil towards them & patiently to beare al euils, as also to studie and labour to mortifie the affections of the flesh, and to order all their whole life to the seruice of their brethren, and to the setting forth of thy glorie.

This they know is that praier which thy sonne Iesus Christ our Lord commanded to be made to thee in the chamber, the doore being shut. In this kinde of praier he himselfe did watch often, euen all the whole night. Wherein was Paul frequent, as all thy Saints be. This kind of praier is the true lifting vp of the minde vnto thee. This praier standeth in the affections of the heart, not in words and in the mouth. As thy children be indued with thy spirit, so frequent they this talke with thee. The more thy spirit is in them, the more they are in talke with thee. Oh giue me plentifully thy spirite, which thou hast promised to powre out vpon al flesh, that thus I may with thy Saints talke with thee night and day, for thy onely beloued Sonnes sake Iesus Christ our Lord, Amen.

More

Reouer thy Saints to prouoke them to this kinde of Prayer, do vse first their necessitie, which they consider in three sortes: inwardly concerning their soules, outwardly concerning their bodies, and finally concerning their name and fame. Whereto they adde the necessitie of those that be committed to them, the necessitie of thy church and of the common weale.

Secondly they vse thy commaundments, which require them vnder paine of sinne, to pray to thee in all their neede.

Thirdly they vse the consideration of thy goodnesse, which art naturally mercifull to young Hauens calling vppon thee: much more then to them for whom Hauens and all things else were made: for whom thou hast not spared thy deare Sonne, but giuen him.

Fourthly, they vse thy most swete & free promises made to heare and help all them that call vppon thee in Christes name.

Fiftly, they vse examples, how that thou which art the God of all, and rich vnto all them that call vppon thee in Christes

Christes name, hast heard and holpen others calling vpon thee.

Sixthly, they vse thy benefites giuen them before they asked, therby not onely prouoking them to aske more, but also certifying their faith, that if thou walt so good to graunt them many things vnasked, now thou wilt not denie them any thing they aske to thy glorie & their weale.

Last of all they vse the reading and weying of Psalmes and other good prayers, because they knowe that thereby peculiarly, besides the other scripture, there is no small help, as may appeare by Paul Ephe. 5. Col. 3. where he willeth the congregation to vse Psalmes, Hymnes, and spirituall songs, but so that in the heart we would sing and say them. Not that thy children do not vse their tongues & wordes in praying to thee, for they do vse their tongues, speech and words do stirre vp their inward desire and seruencie of the minde, full well knowing that else it were a plaine mocking of thee, to pray with lips and tongues onely. Oh that I might

might feele now thy spirit so to affect me,
that both with heart & mouth I might
hartily and in faith pray vnto thee.

Nowe, concerning the thinges that
are to be prayed for, thy children knowe
that the prayer taught by thy Sonne,
most liuely and plainly doth containe the
same, and therefore they often vse it, first
asking of thee their heauenly father,
thzough Christ, that thy name might
euery where be had in holinesse & praise,
then that thy kingdome by regeneration
and the ministration of thy Gospel might
come, and so thirdly that willingly, per-
fectly and perpetually they might studie
to doe, yea doe in deepe thy will with thy
holie and heauenly Angels and spirites.
These thinges they seeke and pray for,
namely thy kingdome and thy righteous-
nesse, before any worldly benefite.

After which petitions, because all
thinges, yea even the benefites of this
present life doe come from thee, they doe
godly desire the same vnder the name of
daily bread, being instructed of thy wise-
dome, that after spirituall benefites to

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aske

aske corporall, is not vnſeemely to thy childzen, which know both spirituall and corporall to come from thy mercie.

In the other petitions they pray for things to be taken from them, beginning with forgiuenes of sinnes, which were impudētly prayed for, if that their harts were not so broken that they could forgiue all things to all men, for their part. They adde their profession, that is charitie, whereby they professe that they haue forgiuen all offences done to them.

Howbeit, because it is not ynough to haue pardon of that which is past, except they be preserued from newe offences, they pray thee not to lead them into temptation by permitting them to the peruerse suggestions of Sathan, but rather to deliuer them from his importunitie & power: by euill, vnderstanding Sathan the authoꝝ of all euill. Oh (deare God) that thou wouldest endue me with thy spirit of grace and prayer, with thy childzen accordingly, to make this prayer alwayes, whensoever I do pray.

As for outward euils, so long as they

doe

doe not (as it were) inforce thy people to sinne , in that Christian perfection doth account them amongst thy benefits, thy Sonne hath not taught thy Church to pray for the taking away of them in this prayer : for heere he hath containned but those things for the which all Christians generally and particularly may of faith pray at all times.

It often commeth to passe that exteriour evils, because they be not evils in deede, that is, they be not against Gods grace in vs, therefore they cannot of faith be prayed for, to be taken away : for thy children that haue faith, do always preferre thy iudgement before their owne. The which iudgement when they know by that which happeneth to them, they submit theselues thereto wholly: although the spirite make his unspeakeable groanings to help their infirmities by praier, not to haue them taken away, but that they might haue strength and patience to beare the burden accordingly. Which burden, if it be too heauie in the better sense and feeling thereof, they in their

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prayers

prayers do complaine something, rather than pray to haue it taken away, as our Saviour did in the garden when he added to his complaint: Not my will, but thy will be done.

So doe thy people in all their complaints adde, Not as we will, but as thou wilt. For they are taught by thy spirit, no otherwise to pray for the taking away of corporall euils either from themselves or from others, vnlesse they by the same spirite doe certainly see the same to make to thy glorie: as did thine Apostles and seruants, when absolutely and without condition, they did aske health or miracle for any when they healed or raised the dead by prayer: for they know nothing can be better than when it is according to thy will. Oh that I might alwayes know thy will in all things, & for euer applie my selfe thereto.

Whereof it commeth, that thy Saints & deare children, which loue their neighbours as themselves, doe yet notwithstanding in their prayers aske vengeance of some (as we may reade in the

Psalmes

psalmes of Dauid) because in praying and talking with thee, they see by thy holy spirite (for without it is no true prayer) sometimes thy iudgements vpon some which they perceiue to sinne to death, & therefore ought not to be prayed for, because thy glorie cannot be set forth as it should be without their destruction.

Thy will is alwayes best, & the thing whereto they frame all their desires. Therefore when they perceiue that it is decreede with thee, such and such by their destruction to set forth more mightily thy glorie, how should they but desire & pray for the same, and write it (as Dauid hath done) that the godly in reading and weying such prayers might receiue comfort, and the vngodly be afraide? Else when that they perceiue not so manifestly the determined iudgement of God, they in their prayers doe most heartily pray for them as Samuel did for Saule, Moses for the Israelites, Abraham for the Sodomites. Oh good Father, for thy mercies sake, giue me the true loue of mankind, but yet that I may so loue mā

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for

for thee and in thee, & alwayes preferre
thy glorie aboue all things, through
Christ our Lord.

Now, though thy children do knowe
that thy will cannot but be done, and no
thing can be done but that thou of thine
owne will hast determined to doe, al-
though no man shoulde desire the same,
yet are they earnest and frequent in
prayer: first to render obedience to thee,
which requirest prayer as a spiritual ser-
uice to thee: secondly, because thou hast
ordeined prayer to be as an instrument &
meane by which thou workest things
with thee alreadie decreed & determined.

Thy children do vse prayer to offer thee
their seruice, if it shall please thee to vse
the same: and, as they do eate and drinke,
which is a meane ordeined of thee for the
conuersatiō of their life, not looking here-
by to lengthen their dayes aboue their
bounds which alreadie thou hast appoin-
ted, but as becommeth them, to vse thy
meanes which thou hast ordeined to
serue thy prouidence: so do they (as men
herein not curious to know thy prouidence
fur-

further than thou reuealest it) vse prayer as a meane by the which thou art accustomed to worke many of thy childzens desire, that according to thy good wil thou maist vse the same.

They do not thinke a mutabilitie in thee (for thou art God, and art not changed, with thee there is no variablenesse) and therefore they pray, not as men which would haue thy determinations and ordinances (which are in most wisdom and mercie) to be altered, but rather that they might submit their wils to thine, and make them more able to beare thy will and pleasure.

They knowe thou hast promised to helpe them calling vpon thee: wherefore they doubt not but thou wilt so do, and therefore pray accordingly.

They loue thee hartily, and therefore they cannot but desire much to talke with thee, that is, to pray: euen as a wel manered & louing wife wil not take vpon her to aske any thing of her husband at all, but that shee hopeth he will take in good part, and do of his owne free will,

although shee had spoken nothing thereof. When she knoweth what her Husbands will is in things, she gladly talketh with him thereof, & according as she seeth he is disposed to do, she wil often desire him to do it. Euen so thy children (I say) which hartily loue thee, in that they know thy wisdom and will is best, how can they but often talke with thee, & desire thee to do that which they knowe is best; which they know also thou wouldest do, if none should aske or pray for y same?

Thy children vse prayer, as a meane by the which they see plainly thy power, thy presence, thy prouidence, mercie, and goodnesse, towarde them in graunting their petitions, and by prayer they are confirmed of them all.

Yea thy children vse prayer to admonish them how that al things are in thy hands. In prayer they are (as it were) of thee put in minde of those things which they haue done against thee their good Lord. By reason whereof repentance inueth, and they conceiue a purpose to liue more purely euer afterwards, and more heartily

AND MEDITATIONS.

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heartilie to applie themselves to al innocencie and goodnesse.

Who now considering so many great commodities to come by reason of praier, would marvel why thy children are much in praier, and in labouring to prouoke others thereunto? For as none that is a suter to any other will vse any thing which might offend or hinder his suite: so no man that vseth prayer, will flatter himselfe in any thing that should displease thee, to whom by prayer he moueth suite whensoever he prayeth: so that nothing is a more prouocation to all kind of godlinesse than prayer is.

As concerning outward things which thy children pray for, although they know thy wil and decreë is not variable, and thy purpose must needs come to passe, yet doe they receiue by their prayer no small commoditie. For either they obtaine their requests or no. If they doe obtaine them, then proue they by experience, that thou dost the wil of them that feare thee, and so they are more kindled to loue and serue thee. And in deede for this purpose

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thou

thou art wont when thou wilt doe good to any, to stirre vp their mindes to desire the same good of thee, to the end that both thou and thy gifts may be so much more magnified & set by of them, by how much they haue bene earnest suiters and petitioners for the same. For how can it but inflame them with loue towards thee, to perceiue and seele thee so to care for them, heare them, and loue them?

If they doe not obtaine that they pray for, yet vndoubtedly they receiue great comfort, to see that the euils which presse them, and whereof they complaine still, doe not oppresse and ouercome them, and therefore they receiue strength to beare the same the better. O good Father help me that I might heartily loue thee, complaine to thee in all my needes, and alwaies by prayer to powze out my heart before thee. Amen.

I. Bradford.

A ME-

A Meditation vpon the

Lords Prayer.

Our Father.



Thou, good Lord, which made
dest heauen and earth, the
sea, and all that is therein,
together with thy dearely
beloued sonne Iesu Christ,
and with thy holy spirite: thou the same
God which openedst thy selfe to Adam by
thy promise: thou the God of Abraham,
Isaac, and Iacob: thou which broughtest
thy people of Israel forth of Egypt with a
mightie hand and a stretched out power:
thou which gauest thy lawe vpon mount
Sinai: thou which spakest by thy Pro-
phets, and last of all in these latter daies
by thy dearely beloued Sonne Iesus
Christ, whom thou wouldest should be
made a second Adam, that as by the first
we are children of wrath, carnal, and ful
of concupiscence: so by him we might be
made children of grace and spirituall, by
communicating with him the qualitie,
merites, vertues, and grace of his flesh,
through

through the operation of his holie spirit,
as he communicated with vs the substance of our flesh in the wombe of the virgⁱⁿ Marie by the operatiō of the same holy spirit, being that blessed sēde which was promised to Adam, Abraham, Isaac, Iacob, and David, which should bruse the serpents head, which should bring the blessing on all nations, which should reigne ouer thy house for euer, and mightily ouercome thine and our enemies, as indeede he did by his incarnation, natiuitie, circumcision, exile, baptisme, fasting, temptation, doctrine, miracles, workings, agonies, bloudie prayer, passion, death, resurrection, and ascension, and yet he stil doeth by his mediation and intercession for vs, and at the length wil on all parts fully accōplish by his comming to iudgement, which wil be sodainely, in the twinkling of an eye, in the blast of a trumpet, & shout of an Archangel, when he shal be sēne with thousands of saints, and innumerable thousands of Angels, all the whole world being on fire, and all people that euer were, are, or shalbe, then
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standing before his tribunal or iudgement seate, to render an account of that they haue done in this bodie be it good or bad: thou (I say) this God which art holy, righteous, true, wise, pure, chaste, mightie, merciful, good, gracious, a hater of sinne, an auenger of vnrighteousnes, &c. wouldest that I which am borne in sinne, and conceived in iniquitie: which by nature am a childe of wrath, and in whom dwelleth continuall eninitie against thee: that I which am nothing but sinne, and one that doth euill alwaies before thee, should call thee and beleue thee this God and father of our Lord and Saviour Iesu Christ, to be in very deede my father, that is, thou wouldest I should be most assured, that thou of thine owne good wil which thou barest to mee wards before I was, yea before the world was, hast in Christ chosen me to be thy childe, and through him art become my most loving father, from whom I should looke for al good things, & be most certainly perswaded, that looke how much thou art more than a man, so much thy loue and
fatherly

fatherly prouidence towarde me pas-
seth the loue and prouidence of any to-
warde his childe in louing me, caring
how to help me, prouiding for me, nour-
tering me, & helping me in all my needes.
So certaine thou wouldest haue me to
be of this, that to doubt of it doeth most
displease thee and dishonour thee, as
though either thou wert not true, or not
able to doe these things, or else becamest
not my father in respect of thy owne god-
nesse in Christ onely, but also in respect of
my worthinesse and deserts. And that I
should not wauer or doubt of this, that
thou art my deare father, and I thy child
for euer through Iesus Christ, it is re-
quired in the first commandement, which
saith, I am the Lord thy God, thou shalt
haue none other gods but me.

Againe, thy Sonne doeth here com-
maund me to call thee by the name of fa-
ther. Moreouer in the first article of my
beliefe I professe the same, saying: I be-
leeue in God the father almightie. Be-
sides this, there are many other things to
confirm me herein, as the creation and
go-

gouernement of the world generally, and of euery creature particularly, for al is made and kept for man, and so for me, to serue for my commoditie, necessitie & admonition. Againe, the creation of me, in that thou hast made me after thine Image, hauing a reasonable soule, bodie and shape, where thou mightest haue made me a Lode, a Serpent, a Swine, deformed, frenlike, &c. Moreouer thy wonderful conseruation, nourishing, and keeping of me hitherto in my infancie, childhood, youth, &c. Al these (I say) should confirme my faith of thy fatherly loue.

But of all things, the opening of thy selfe by thy word & promise of grace made after mans fall, first to Adam, then to Abraham, Isaac, Iacob & so to other, being published by the Prophets from time to time, and last of all accomplished by thy deere sonne Iesus Christ, in whom thy promises are yea and amen: the opening of thy selfe thus (I say) in and by Christ, is the most chiefe and sure certificate, that thou art my father for his sake, and I thy deere childe, although of my selfe I
am

am most vnworthy. For thou, according to thy promises, hast not spared thy deere sonne Iesus Christ, but giuen him to the death of the crosse for my sinnes. Thou wouldest he should be made flesh of our flesh, and bloud of our blood in the wombe of the virgin Marie, by the operation of thy holy spirit, that we by the working of the same spirit, through the merites of his flesh and bloud, might be made flesh of his flesh, and bloud of his blood: that is, as he hath the substance of our flesh and bloud, euen so we might haue and for euer enioy in him and through him, the qualities, vertues, and gifts of righteousnesse, holinesse, innocencie, immortalitye and glorie, wherewith he hath indued our nature in his owne person for vs all, that as now we in faith and hope we haue the same, so in his conuining we might fully enioy them in very deede: for then shal our bodies, now vile, be like to his glorious bodie.

Herein appeareth thy loue, not that we loued thee, but that thou louedst vs, and hast giuen thy sonne for vs. Herein doest

doest thou commend vnto vs thy loue, that when we were yet sinners, Christ thy deare sonne died for vs, so that nothing should separate vs from thy loue in Christ Iesus, neither affliction, anguish, persecution, famine, neither life nor death, &c. For if when we were enemies we were reconciled vnto thee by the death of thy Sonne, much more we being reconciled shalbe saued by his life.

And that I should not doubt hereof, but certainly be perswaded all this to pertaine to me, where I might haue bene borne of Turkes and Infidels, loe thou wouldest I should be borne of Christian parents, brought into thy Church by baptism, which is the sacrament of adoption and requireth faith as well of remission of my sinnes as of sanctification and holinesse, to be wrought of thee in me by thy grace and holy spirite.

Where I might haue bene borne in an ignorant time and region, thou wouldest I should be borne in this time and region, wherein is more knowledge reuealed than euer was here, or in many

places is.

Where I might haue bene of a corrupt iudgement, and entangled with many errours, loe thou of thy goodnesse, as thou hast reformed my iudgement, so doest thou keepe it, and now for the same iudgements sake doest vouchsafe somewhat by the crosse to trie me. By all which things I should confirme my faith of this, that thou alwaies hast bene, art, and wilt be for euer my deere father.

In respect whereof, as I should be certaine of saluation, and of the inheritance of heauen for euer: so should I be thankful, cast my whole care on thee, trust to thee, and call on thee, with comfort and certaine hope for all things that I want.

For in that thou hast giuen to me this benefite to be thy childe vnderferued and vnderfired on my behalfe, simply and only in respect of thine owne goodnesse & grace in Christ least at any time I should doubt of it: how should I but hope certainly that nothing profitable to me can be denied in that thy power is infinite? For as thy good will is declared in adopting me,

so

so nothing can be finally wanting in me which may make for my weale. For then should not thy power be almightie, and therefore my beliefe requirereth that I should beleue in thee, the father almightie.

In consideration whereof, I should in all things behaue my selfe as a childe, reioyce in thee, praise thee, trust in thee, feare thee, serue thee, loue thee, call vpon thee, &c.

But alas, how heauie hearted am I: howe vnthankfull am I? Howe full of vnbeliefe and doubting of this thy rich mercie: Howe litle doe I loue thee, feare thee, call vpon thee, &c.

O he mercifull vnto me, forgive me good Father for thine owne sake, and graunt me the spirit of thy children to reueale thy selfe vnto me, and Iesus Christ thy deere Sonne our Lorde, by whom we are made thy children, that I may truely knowe thee, heartily loue thee, faithfully hang vpon thee in all my needes, with good hope call vpon thee, render faithfully this honour to thee, that

thou art my God and father, and I thy deare child, through thy grace in Christ, and so allwaies be indued with an assured hope of thy goodnesse, and a faithfull obedient heart in al things to thy holy will.

At thy hands and from thee, as I must looke for all things, so come I vnto thee, and pray thee to giue me these things which thy deare children haue, and thou requirest of me, that I might come and aske them of thee, as nowe I doe through Iesus Christ our Lord.

As by the worde Father, I am taught to glorie of thee and in thee, and all that euer thou hast (for thou art wholly mine, my Lord, my God, my Father) so by this word Our, I am taught to glorie of all the good that all and euery of thy seruants that euer were, are, or shalbe, had, haue, or shal haue. For nowe I am taught to beleue that thou hast called me into the communion of thy Church and people, whom hereby I perceiue thou hast commaunded to be as careful for me as for themselves, and in al their prayers to be as mindesfull of me as of them.

themselves.

Againe, as by this word Father, I am taught to remember and render my duetie I owe vnto thee, faith, loue, feare, obedience, &c. so by this word Our, I am taught my duetie towards thy people, to be careful for them, and to take their sorrow, pouertie, affliction, &c. as mine own, and therefore to labour to helpe them with heart and hand after my vocation and abilitie, vtterly abhorring all pride, selfeloue, arrogancie and contempt of any.

By reason wherof I haue great cause to lament and to reioyce. To lament, because I am so farre from consideration, much more from doing my duetie to thy people in thoughts, words, and deedes. To reioyce, because I am called of thee, and placed in the blessed societie of thy Saints, and made a member and Citizen of the heauenly Ierusalem, and because thou hast giuen in commaundement to al thy Church to be as careful for me as for themselves.

But alas, how farre am I from this?

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As I am guiltie of vnthankfulnessse for this thy calling me into the blessed communion of thy deare sonne and Church, yea of thy selfe: so am I guiltie of selfeloue, vnmmercifulnesse, pride, arrogancie, forgetfulnessse, and contempt of thy children: for else I could not but be otherwise affected and otherwise labour than I doe. Oh be merciful vnto me good Father: forgiue me and graunt for Christs sake, that as my tongue soundeth this word Our, so I may in heart feele the true ioy of thy blessed communion, and the true loue and compassion which thy children haue and feele towards their brethren; that I may reioyce in all trouble in respect of that ioyfull communion, that I may denie my selfe to honour thy children vpon earth, and indenuour my selfe to doe them good for thy sake, through Iesus Christ our Lord. I come onely to thee O Father, to giue me that which I cannot nor must not elsewhere haue; and thou requirest it of me, that therefore I should as thy childe, come and craue it, to thy glorie.

Which

Which art in heauen.

As by these words, Our Father, I am taught to glorie and reioice for the blessed communion which I am called to with thee, deere Father, with thy Christ, and with thy holy Church: so also am I here taught by these words which art in heauen, to reioice in respect of the place and blessed ioies whereunto at the length in thy good time I shal come. For now I may perceiue that as heaue is thy home, so it is mine also, being as I am, thy child through Christ, although here for a time I am bodily on earth and in miserie.

Againe, by these wordes which art in heauen, I am admonished not onely to discern thee from earthly fathers, and to knowe howe that thou art almightie, present in all places, and of most puritie, to confirme thereby my faith, to be prouoked the more to feare thee, to reuerence thee, &c: but I am also admonished to iudge of thy fatherly loue by heauenly benefites, and not by corporall,

simply and alonely : for oftentimes the wicked prosper more in the world , and haue more worldly benefites than thy childezen . So that by this I see thou wouldest pul vp my mind from earth and earthly things , to heauen and heauenlie things , and that I should see further by corporal benefites thy heauenly prouidence for me . For if thou place me thus on earth , & thus blesse me as thou doest and hitherto hast done from my youth vp , in that thou art nothing so careful for my bodie as for my soule : how should I but thinke much of thy prouidence for it in thy home , where is such glorie as the eye hath not scene : &c . Of which things these corporal benefites of thine giuen me here on earth , should be (as it were) inductions , and the taking of them away , admonitions to be more mindeful of permanent things , and lesse mindeful of transitorie things .

By reason hereof I haue great cause to lament and to reioyce . To lament , because I am so earthly minded , so little desirous of my home , so vnthankful
for

for thy prouidence and fatherly protecti-
on here on earth. To reioyce, because of
my home and the great glorie thereof: be-
cause thou doest so prouide for me here:
because thou dost so correct & chasten mee,
&c. But alas, I am altogether a wretch,
earthly, and vnthankfull, not onely for
these corporall benefites, health, riches,
friends, fame, wisdom, &c. for thy fa-
therly correction, sicknesse, tentations, &c.
but also for thy heauenly benefites, for
Christ Iesus, for the promise of thy spi-
rite, for thy Gospel, &c. yea, euen for Hea-
uen it selfe and thy whole glorie, as the
Israelites were for the land of Canaan,
and therefore neuer enioyed it, but peri-
shed in the wilbernesse. I am proude in
prosperitie and forget thee, waring secure
and carelesse: I am impatient vnder the
crosse, and too much consider worldly dis-
commoditie.

Oh deare father, forgiue mee for thy
Christes sake all mine vnthankfulnesse,
loue of this worlde, contempt and obliui-
on of thy heauenly benefites, and graunt
me thy holy spirite to illuminate the
eyes

eyes of my minde with the light & lively knowledge of thy presence, power, wisdom & goodnes in thy creatures, but specially in Christ Iesu thy sonne, and so by the same spirit inflame mine affections, that I may desire nothing in earth but thee, and to be present with thee, that my conuersation may be in heauen continually, from whence graunt me stil to looke for the Lord Iesus, to make this my vile bodie like vnto his owne glorious & immortal bodie, according to his owne power by which he is able to do all things. As thou hast giuen me to be thy childe: so I pray thee giue me these thinges which be the properties of thy childe, giuen from thee in thy good time.

Halowed be thy name.

Thy name is that wherby thou art knowne: for names serue to discern and know one thing from another. Now though thou art knownen by thy creatures, yet in this our corrupt state they serue but to make vs excuselesse. There-
fore

fore most properly, liuely, and comforta-
bly, thou art knowen by thy holie word,
and specially by thy promise of grace and
freely pardoning and receiuing vs into
thy fauour for Christ Iesus sake. For
the which goodnes in Christ thou art
praised and magnified according to thy
name, that is, so much as men knowe
thee in Christ, they magnifie thee & praise
thee, which here thou callest halowing
or sanctifying: Not that thou art the
more holy in respect of thy selfe, but in
respect of men, who & more they knowe
thee, the more they cannot but sanctifie
thee: that is, they cannot but as in them
selues by true faith, loue, feare, and with
a spiritual service honour thee: so also in
their outwarde behauiour and wordes
they cannot but liue in such sort, as o-
ther seeing them may in and by their ho-
lines and godly conuersation be occasi-
oned, as to knowe thee, so to sanctifie
thy name accordingly: And therefore
thou settest forth here vnto mee, what
is the chiefe and principall wish and de-
sire of thy children and people, namely,
that

that thou in Christ mightest be truly knowne & honoured both of themselves and of other inwardly and outwardly: as by the contrarie a man may easily perceine that the greatest sorowle & griefe thy people haue is ignorance of thee, false seruice or religion, and wicked conuersation. Against the which they pray and labour diligently after their vocations, as they for the obtaining of the other both to other and to themselves do take no small paine in prayer, studie, and godly exercise.

By reason hereof I see that I am far from this desire and lamentation which is in thy childezen. I see mine ignorance of the true knowledge of thee and thy name, for else it had not needed thee so by thy word to haue reuealed thy selfe.

I see also mine owne ignorance of the excellencie of the same: for else wouldest thou not haue tolde me that the sanctifying of thy name is the chiefest thing thou requirest of euery man.

Againe, I see my great want of holynesse, for else thou needest not to teache
me

me to seeke & pray for that I want not.

Moreouer, I see my great perversitie, which would not seeke at thy handes for sanctification, although I see my neede thereof. For the which thou wouldest not haue commaunded me to pray, if I seeing my want would haue prayed vnto thee for the same.

Last of all, I see thy wonderfull goodness, which wilt vndoubtedly giue vnto me sanctification and holines: for thou wouldest not that I should aske for that thing that thou wilt not giue me.

So that I haue great cause to lament and reioyce. To lament, because I am so farre from this desire and lamentation which thy children haue. Also because of my ignorance, pouertie, perversitie, unthankfulnes, &c. but most of all because thy holy name, worde and religion is so blasphemed both in doctrine and in living of many, specially in this realme.

To reioyce I haue great cause for thy exceeding goodness & mercie which wouldest so disclose thy selfe by thy workes, worde, and gospel: which wouldest open these

these things thus vnto mee, and also giue vnto me and others sanctification in thy sight by faith, and in the sight of men by purenes of life and godly conuersation. But alas, I do heartily neither the one nor the other, that is, lament or reioyce, as thou Father which searchest my hart, doest right well knowe.

Oh be mercifull vnto me and forgiue me, yea giue me of thine owne pitie thy holy spirite, to reueale & open to my mind effectually my miserable estate and condition, my ignorance, perversitie & carelesnesse for thy true honour and dishonour, in such sort that I may heartily lament these evils, and haue them pardoned and taken from me through Iesus Christ our Lord.

Againe, good Father, giue mee the same thy holie spirite to reueale to mee thy name, worde and Gospel, that I may liuely know thee, vnfeinedly loue thee, heartily obey thee, and aboue all things desire and labour by all meanes lawfull, that all godlynes in doctrine and conuersation may be exercised both in me and
in

in all others for whom thou wouldest I should pray.

Here thinke vpon the state of religion, and the life of the professors of the Gospel, that thou mayst lament some, pray for some, and give thanks for some.

Let thy kingdome come.

Thy kingdome is in two sortes to be considered: vniuersally and particularly. Vniuersally according to thy power, toherewith thou gouernest al things euery where in earth, heauē, hell, diuels, Angels, men, beastes, foules, fishes, & all other creatures.

Of this kingdome spake Dauid when he said, Thy kingdome ruleth ouer all. Particularly thy kingdome is to be considered according to thy grace where with thou reignest onely in thy Church & elect people, ruling & gouerning all and euery member of thy church, to thy glorie and their eternall comfort. Not that out of this Church I exclude thy power
(fo)

(fo: as therewith thou defendest thy people, so thou punishest thy enemies :) but because thy grace is specially considered, being (as it were) the verie keeper that keepeth and guideth thy people.

The time will be when this kingdom of grace & power, now being as distinct, shalbe vnited and made one kingdome of glorie: which will be when Christ shall giue vp his kingdome into thine hands, that is in the resurrection, when death the last enimie shalbe subdued and thou shalt be all in all.

In the meane season this kingdome of grace is miraculously and mightily propagated, enlarged, and gouerned by the true ministerie of thy worde and sacraments, through the working of thy holy spirite. And this is the meane and way whereby, as thou didst first plant, so thou doest enlarge, amplifie and preserve the same.

This kingdome of grace begun, continued & enlarged by the true preaching of thy Gospell and ministration of thy sacraments, is the thing which Christ teacheth

cheth here thy children to pray for that it might come: that is to say, that thy Gospell might so mightily, purely, and plentifully be preached, (in auger the head of all thine enemies) that the number of thine elect might be brought in, and so the kingdom of thy glorie might appeare. So that as I see thy children desire, pray and labour, that thy gospel might be truly preached, heard & liued in them selues and in others: so they lament the not preaching and refusing, the not liuing and not beleauing the Gospell: yea, they lament the lingering of the comming of thy Christ, for in his comming they knowe they shall be like vnto him, and hauing this hope they purifie themselves as he is pure.

By reason hereof I see, first that I am farre from this desire and lamenting which thy children haue: I see my ignorance of thy kingdome and power euery where, also of thy grace in thy Church onely, and of thy glorie when all the enemies of thy grace shall be cast downe, and thy glorie and power shall embrace eche
If other.

other. I see my ignorance, how acceptable a service to thee is the true preaching and the hearing of thy Gospel: for else thou hadst not needed to haue placed this petition next to the petition of the sanctifying of thy name.

Againe, I see here mine vnablenes to enter into thy kingdome, and to attaine to it: for else what neede should I haue to pray for that to come from thee, which otherwise may be atchieued.

Thirdly, I see my perversitie and contempt of thy kingdome and grace: for although I see my want, yet I would not desire thy kingdome to come if thou didst not commaund mee so to pray, and if I would haue prayed for it, thou wouldest not haue commaunded me.

Last of all, I see thy goodnes, which wilt bring thy kingdome, and that, as generally by sending forth ministers to preach truely, so particularly by regenerating me more and more, and by giving mee, as grace here, so glorie elsewhere: for thou wouldest not that I should pray for that which thou wilt denie.

So that I haue great cause to lament and reioyce. To lament, because of my miserable state and condition, because of my sinne, ignorance, rebellion, peruersitie, sathans power, contempt of thy grace, thy gospel & ministerie here or elsewhere. To reioyce, because of thy goodnes and great mercie, which hast brought me into thy Church, keepest me in it, and wilt do so still. Also because of the ministerie of thy worde & sacraments, by which the holy Ghost is and will be effectual, & finally because of the great glorie whereunto thou hast called mee, and which now thou wilt giue vnto me asking the same.

But alas, how vnthankfull I am and sorrowlesse, Lord thou knowest, for my heart is not hid from thee. Oh be mercifull vnto me and forgive mee good father, and graunt me the spirit of thy children, to reueale vnto me my ignorance of thy kingdome, my pouertie & peruersitie, that I may lament the same, and daily labour for thy helpe and thy holy spirite to suppress the kingdome of sinne in my selfe and in others.

If u

Agaïne,

Againe, graunt me that same thy holy spirit, to reueale to me thy kingdome of power, grace & glozie, to kinde mine affections, to regenerate mee more and more, to reigne in mee as in a peece of thy kingdome, to giue me to desire, to pray & to labour for thy kingdome, both to my selfe and to others effectually, to thy glorie, and to assure my conscience of thy goodnesse, that thou wilt giue mee grace and glozie, &c.

Here call to minde the state of the ministerie and ministers: the light and life of Gospellers: the errors and heresies which men be entangled withall.

Thy wil be doone.

As thy power is infinite, so is thy wisdom accordingly. Whereby, as we may perceiue that nothing is or can be done against thy power or otherwise than by it: so is there not, nor cannot be any thing done against or otherwise than by thy omnipotent and secrete will, which is alwayes (as thou art) good, holy and iust,

iust, how farre soeuer it seeme otherwise to our foolish reason and iudgement: and therfore here we are taught to pray, that thy will may be done here without sinne on mennes behalfe, as it is on the Angels behalfe in heauen.

Againe, for as much as thou art incomprehensible of thy selfe, as well concerning thy power as concerning thy wisdom, we may not according thereto serch thee, but rather adore & worship thy maiestie and tremble at thy iudgements and workes, and therefore pray alwayes that we may be content with thy will, and be burome and obedient thereto.

And for as much as thou hast reuealed to vs so much of thy will in thy worde written as is necessarie for vs in this life to know, yea as we can attaine vnto, & a litle further: we ought to take all things done against the same, as sinne & transgression, although thou canst vse the same sinne to serue thy prouidence: of which prouidence we cannot nor may not iudge further than thou hast and shalt open it vnto vs.

So that this petition, Thy wil be done, is not simply to be vnderstode concerning thy omnipotent will reuealed, against the which nothing is, nor can be done, but rather concerning thy will reuealed in thy law & gospel, y^e which thou here teachest me that we should desire, not onely to knowe it, but also to doe it, & that in such perfection and willingness as it is in heauen. The which thing I perceiue hereby that thy children doe desire daily in and for themselves and others, & do lament the contrary in whomsoever it be: so that often their eyes gush out with riuers of teares because men keepe not thy lawes.

By reason hereof I see that I am far from the sighes and teares of thy people. I see my ignorance of thy will if thou hadst not opened the same by thine owne mouth. I see my ignorance how acceptable a seruice obedience to thy will is, and therefore dost thou place this petition amongst the first and continuall desires of thy children.

Againe, I see my pouertie in godly obedience,

bedience, which had neede to be taught to pray for it, thereby to signifie vnto me my want & vnabilitie to attaine it but by thy gift.

Thirdly, I see my disobedience: for else neuer wouldest thou haue commaunded me to haue prayed for the doing of thy will, if I seeing my want would so haue prayed.

Last of all, I see thy goodnesse, which wilt giue to me and others to obey thy will: that is, to loue thee with all our hearts, to loue our neighbour as our selues, to die to our selues, to liue to thee, to take vp our crosse and to follow thee, to beleue, to repēt &c. for else thou wouldest neuer haue bidden vs to pray for a thing which we should not looke for.

So that I haue great cause to lament and reioyce. To lament, because of my miserable state and condition: because of my sinne, ignorance, pouertie, & peruersitie: also because thy will is euery where either not known or contemned, & Satthans will, the will of the world & of the flesh readily obeyed.

To reioyce I haue great cause, for that thou hast opened thy selfe, and thy will vnto mankinde: for that also thou hast peculiarly taught me these things, and because thou wilt graunt me grace to doe the same. But alas, how vnthankfull I am, and how hard hearted, thou Lord dost know.

O be mercifull vnto mee, and forgiue me I beseech thee gracious God. Graunt me thy holy spirite, to reueale to me my ignorance of thy will, my pouertie and perversitie, that I may heartily bewaile it, &c. and by the help and working of the same spirit may suppress the will of the flesh. Again, graunt me thy holy spirit to reueale to me thy wil declared in thy Lawe & Gospel, that I may truly know the same, & inflame so my affections, that I may wil & loue the same, in such sort, & it may be my meat & drinke to do thy wil.

Here call to minde the ten commandments of God particularly or generally, what therein he requireth, and pray for the same particularly as you see your neede, and that not only for your selfe, but also for others.

Pray

Pray for patience to suffer what crosse soeuer God shall lay vpon you, and pray for them that be vnder the crosse, that they may be patient. Pray for spiritual wisdom in every crosse peculiar or publike, that you may see and loue Gods will.

Giue vs this day our daily
bread.

By Bread, the foode of the bodie, are vnderstode all things necessarie for this corporal life, as meate, drinke, health, successe in our vocation, &c.

By this word Giue we should vnderstand, that not onely spirituall things, but also corporal benefites are Gods free gifts, and come not for our worthinesse or trauel taken about the same, although our trauels be oftentimes meanes by the which God doeth giue corporall things.

By Daily we vnderstand the contented minds of thy children with that which is sufficient for the present time, as hauing hope in thee that they shal not want, but daily shall receiue at thy handes plentie and ynough of all things.

By this word Our are aswel vnder-
stode, publike benefites, as peace in the
common weale, good magistrates and
lawes, seasonable weather, &c. Also par-
ticular benefites, namely children, health,
successe in the workes of our vocation, &c.
And besides this, by it we should see the
care euen for corporal things which thy
children haue for others as well as for
themselves.

So that here I may learne how farre
I am from that I should be, and that I
see thy children are come vnto. I see my
ignorance also, howe that as spirituall
things doe come from thee, so doe tempo-
ral things: and as they come from thee, so
are they conserued and kept of thee: and
therefore thy children are thankful and
looke for them as thy meere gifts, not-
withstanding the meanes which they vse
if they haue them: howbeit they vse them
but as meanes, for except thou worke
therewith, all is in vaine.

Againe, here I am taught to be con-
tent with that which is sufficient for the
present time, as thy children be which
haue

haue the shortnesse of this life alwayes before their eyes, and therefore they aske but for daily sustenance, knowing this life to be compared to a day, yea a vapour, a sound, a shadowe, &c.

Moreouer, I may learne to see the compassion and brotherly care which thy children haue one for another. Last of all here I may see thy goodnesse, in that as thou wilt giue me all things necessary for this life (or else thou wouldest not bid me aske, &c.) so thou commaundest all men to pray and care for me, and that bodily: much more then if they be able, they are commaunded to helpe me both in bodie and soule.

By reason whereof I haue great cause to lament and reioice. To lament, because I am not so affected as thy children be, because of my ignorance, my ingratitude, my peruersitie and contempt of thy goodnesse, and of the necessitie of thy people, which (alas) be in great miserie, some in exile, some in prison, some in pouertie, sicknesse, &c.

To reioyce I haue great cause, be-
cause

cause of thy goodnesse in teaching me these things, in commaunding me to aske what soeuer I want, in giuing me so many things vnasked, in keeping the benefites giuen me, in commaunding men to care for me, to pray for me, to helpe me, &c.

But alas how farre I am either from true lamentation or reioycing, Lord thou knowest. Oh be merciful vnto me and helpe me: forgiue me and graunt me thy holie spirit to reueale to me my neede, ignorance, great ingratitude and contempt of thy mercies and thy people, and that in such sort that I may heartily lament and bewaile my miserie, & through thy goodnesse be altered with thy people, to mourne for the miseries of thy children as for mine owne.

Againe, reueale to me thy goodnesse (deare father) even in corporall things, that I may see thy mercie, thy presence, power, wisdom, and righteousness in euery creature and corporall benefite, and that in such sort, that I may be thoroughly affected truly to reuerence, feare, loue and obey thee, to hang vpon thee, to be
thanke

thankeful to thee, and in all my neede to come vnto thee, not onely when I haue ordinarie meanes by the which thou commonly workest, but also when I haue none, yea when all meanes and helps are cleane against me.

Here remember the state of your children and familie, also your parents, neighbours, kind-folkes, friends, countrie, magistrates, &c. as you shall haue time, and by Gods spirite shall be prouoked thereto.

Forgiue vs our debts, as we forgiue them that are debtors vnto vs.

By Our debts we vnderstand not onely the things we haue done, but the omission and leauing vndone of the good things we ought to doe.

By Our we vnderstand not onely the particular finnes of one, but also generally the finnes of all and euery one of thy Church.

By Forgiuenesse we vnderstand the pardon and remission of finnes by the merites and deserts of thy deare sonne Ie-
sus

Ius Christ, who gaue himselfe a ransom for vs.

By our forgiving of other mens offences towards vs we vnderstand thy good wil, not onely that it pleaseth thee that we should liue in loue and amitie, but also that thou wouldest haue vs to be certaine of thy pardoning vs of our sinnes. For as certaine as we are that we pardon them that offend vs, so certaine should we be that thou dost pardon vs: whereof the forgiving our trespassers is (as it were) a sacrament vnto vs.

So that by this petition I am taught to see that thy children, although by imputation they be pure from sinne, yet doe acknowledge sinne to be and remaine in them, and therefore doe they pray for the remission and forgiveness of the same.

Againe, I am taught to see hereby how thy children doe consider and take to heart, not onely the euils they doe, but also the good they leaue vndone, & therefore they pray thee heartily for pardon.

Moreover, I am here taught to see that
thy

thy children are careful for other men and for their trespasses, and therefore pray that they might be pardoned, in saying: Our sinnes, and not my sinnes.

Besides this, I am taught here to see how thy children, not onely forgive all that offend them, but also pray for the pardoning of the offences of their enemies and such as offend them. So farre are they from malitiousnesse, pride, reuengement, &c.

Last of all, I am taught to see how merciful thou art, which wilt haue vs to aske pardon (whercof thou wouldest that we should in no point doubt, but be most assured that for Christes sake thou hearest vs (and that not onely for our selues, but also for many others: for thou doest not commaund vs to aske for any thing which thou wilt not giue vs.

By reason whereof I haue great cause to lament and reioyce. To lament, because of my miserable estate which am so far from these affections that are in thy children: which am so ignorant and careless of sinne, not onely in leauing god
vn.

brdome, but also in doing euil, and that daily in thought, word and dede, &c. I speake not of my carelesnesse for other folkes sinnes, as of my parents, children, familie, the magistrates, &c. neither of the sinnes of them to whom I haue giuen occasion to sinne.

To reioyce I haue great cause, because of thy mercie in opening to me these things, in commanding me to pray for pardon, in promising me pardon, and commanding others to pray for me. And surely I ought to be perswaded of thy mercie, though my sinnes be innumerable: for I see not onely in this, but in euerie petition, howe that euerie one of thy Church prayeth for me: yea Christ thy Sonne who sitteth on thy right hande prayeth for me, &c.

O deere father, be merciful vnto me and forgive me all my sinnes, and of thy goodnesse giue me thy holy spirite to open mine eyes, that I may see sinne, the better to knowe it, the more truly to hate it, and most earnestly & effectually to strue against it both in my selfe and others.

When you are made readie, to
begin the day withall, pray.

O Almighty GOD and most mercifull
father, thou knowest and hast taught
vs also something to knowe, that the
weakenesse of man and woman is great,
and that without thy grace they can nei-
ther doe nor thinke any good thing. Haue
mercie vpon me, I humbly beseeche thee,
thy most weake, fraile and vnworthe
childe. Lighten my minde that I may
with pleasure loke vpon good things one-
ly. Enflame my heart with the loue there-
of that I may carefully couet them, & at
the last by thy gracious conducting, may
happily attaine them, through Iesus
Christ our Lorde. I distrusting altogether
mine owne weakenesse, commend and
offer my selfe both soule and body into thy
handes.

Thy louing spirit lead me forth into the land of
righteousnesse. Psal. 143.

H

Cogi-

Cogitations meete to begin the
day withall

Thinke first that man consisteth of soule and body, and that the soule is from heauen heauenly, firme and immortall : but the body is from the earth earthly, fraile and mortall.

Againe, thinke that though by reason of sin wherein you are conceived and bozne, the partes of the soule which doe vnderstand and desire, be so corrupt that without speciall grace to both partes, you can neither know nor loue any good thing in Gods sight, much lesse then doe that is good : yet this notwithstanding, thinke that you are regenerate by Chyistes resurrection, (which your Baptisme requireth you to beleue) and therefore haue both those partes something reformed, both to knowe and to loue, and therefore to doe also some good in the sight of God through Chyist : for whose sake our poore doings are accepted for good, the euill and infirmities cleauing thereunto, not being imputed thow faich.

Thinke that by faich, which is Gods seede (for they which beleue are bozne of God and made Gods children) giuen to those that be ordeined to eternall life : thinke (I say) that by faich you receiue more & more the spirit of sanctification through the vse of Gods worde and Sacraments and earnest prayer, to illuminate your minds, vnderstanding, iudgement and reason,

son, and to bow, forme, frame and inflame your affections with loue & power to doe that which good is, and therefore ble you the meanes aforesaid accordingly.

Thinke that by this spirit you are through faith coupled to Christ as a liuely member, and so to God, and (as it were) made one with him: and by loue, which springeth out of this faith, you are made one also with all that be of God, and so you haue fellowship with God and all good men that euer were or shalbe, in all the good that God and all his Saints haue or shall haue.

Thinke that as by faith and loue through the spirit of God you are now entred into this communion (the blessednesse whereof no tongue can expresse) so after this life you shall first in soule, and in the last day in body also, enjoy for euer the same societie most perfectly which now is but begun in you.

Thinke then of your negligence that doe so little care for this your happie estate.

Thinke vpon your ingratitude to God for making you, redeeming you, calling you, and so louingly adopting you.

Thinke vpon your folly in fantasie so much earthly and bodily pleasures.

Thinke of your deafnes and blindness which heare not God nor see him, he calling you so diligently by his workes, word and sacraments.

Thinke vpon your frowardnes which will

not be led of God and his spirit.

Thinke vpon your forgetfulnesse, and in consideration of your heauenly estate, howe your bodie is the temple of the holy ghost, your members are the members of Christ, the whole worlde and all things therein are your owne. Therefore say vnto your soule: O my soule, arise, follow God, contemne this worlde, purpose well and pursue it, long for the Lords comming, be readie and watch that he come not vpon thee vnwares. And forsomuch as you must liue to Gods pleasure, see the vocation and state of your life wherevnto God hath called you, and pray to God for grace, knowledge and habilitie to take the most profitable things in hand, well to begin, better to goe on, and best of all to ende the same to Gods glorie and the profite of your brethren, and thinke that time lost wherein you speake not or doe not, or at the least thinke not something to Gods glorie and the commoditie of your Brethren.

When you go forth of the
doores, pray.

Now must I walke among the snares
of death, stretched out of Sathan
and of his mischieuous ministers in the
worlde, caryng with me a friend to them
both

both and a foe to my selfe, euen this body of sinne and sinfull flesh. Oh graund captaine Christ, leade me and guide me, I beseech thee. Defend me from the plagues and subtilties whereof I am in danger. Graunt that I may take all things that happen as I should doe, and setting mine eyes vpon thee onely, I may so goe on forward in thy wayes, as by nothing I be hindred, but rather furthered, so that all my doings may tend to thy glory. Amen.

Shew me thy waies (O Lord) and teach me thy pathes. Psal. 25.

Occasions to meditate.

CONSIDER how vainely the most part of men are occupied: how many wayes they trouble and cumber themselves, thereby much alienating their mindes from the knowledge & cogitation of that which they shoulde most esteeme, and so become a let and an offence to others. As in going abroad you will see that your apparell be seemely in the sight of men: so see how seemely you appeare in the sight of God.

When you are going any journey, pray.

U 3

This

This our life is a pilgrimage. From the Lord we came, and to the Lord we make our iourney: howbeit, through dangerous and perilous waies, which our cruell enemies haue and doe prepare for vs, being now more than starke blind by reason of sinne. O Christ, which art a most true loades man and guide, and also most expert, faithfull and frendly, put thou out thine hand, open mine eyes, make thy high way knowne vnto me, which thou didst first enter into out of this corruptible life, and hast prepared the same for vs to immortallitie. Thou art the way, leade vs vnto the father by thy selfe, that all we may be one with him as thou and he together be one.

Shew me the way that I should walke in, for I lift vp my soule vnto thee. Psal. 124.

Or pray thus.

Mercifull father, thou art wont to send to thy seruants and men of simple hearts, thine Angels to be their keepers, and (as it were) guides, as elder brethren to watch vpon thy weake children.

oren. So didst thou to yong Tobias, to Iacob, to Abrahams seruant, to Iosua. &c. O gracious God, though we be much vnlike vnto them (so many are our sinnes) yet for thine owne goodnesse sake, send thine holy Angels to pitch their tents about vs: to hide vs and defend vs from Sathan and his slaues: to carie vs in their handes, that we come not into further danger than thou wilt deliuer vs out of for thine owne sake.

His Angels are ministers for them that bee heires of saluation. Heb. 1.

Sathan sleepeth not, but seeketh alwayes to destroy vs. 1. Pet. 5.

Occasions to meditate.

Thinke some thing how wee are strangers from our Countrey, from our home, from our original, I meane from God. Againe, thinke vpon our madnes that doe linger and loyter so gladly in this our iourney and pilgrimage. Also how foolish we are to fantasie things which we can not carie with vs, and to contemne conscience which will alwaies be a companion to vs, to our ioy if it be good, but to our shame and sorrow if it be euill and corrupt.

Finally how vnnatural we are, which so little desire to bee at our home, to be with our onely Father, Master, fellowes and friendes. &c.

When you are about to receiue
your meate, pray thus.

This is a wonderfull mysterie of thy
woꝛke (O maker and gouernoꝛ of the
world) that thou doest sustaine the liues
of men and beastes with these meates.
Surely this power is neither in the bread
noꝛ fode, but in thy will and woꝛd, by
which woꝛd all things doe liue and haue
their being. Againe, how great a thing
is it, that thou art able continually to
giue sustenance to so many creatures:
This is spoken of by thy Prophet in set-
ting forth thy praises: All things looke
vp to thee, and thou giuest them meate in
due season: thou openest thy hand and fil-
lest with thy blessing euery liuing thing.
These, doubtlesse, are wonderful woꝛkes
of thine almightinesse. I therefore hartly
pray thee (O most liberall Lord & faith-
full father) that as thou by meat through
thy woꝛd doest minister life to these our
bodies: euen so by the same woꝛd with
thy grace thou wouldest quicken our
soules, that both in soule and bodie we
may

may please thee, till this our mortall car-
kas shall put on immortallitie, & we shall
no more neede any further foode but thee
onely, which then wilt be all in all.

Tast and see how good the Lord is. Psal. 34.

Blesse the Lorde (O my soule) which feedeth
and filleth thy mouth with good things. Psal. 103.

Occasions to meditate.

Thinke a little how great Gods power is
that made vs. Also thinke how great his
wisdomme is to preserve vs. But most of all
thinke how many things are giuen to our vse:
how wonderfull it is to giue vs life, but most of
all to propagate and aduance to immortallitie the
life of the soule by his onely becke. Last of all
thinke that God by his prouidence for thy body
would haue thee to confirme thy faith of his pro-
uidence likewise for thy soule.

In the meale time pray.

O Most liberall distributor of thy gifts,
which giuest vs all kinde of good
things to vse, and being pure giuest pure
things, being holy giuest holy things:
graunt to vs thy grace that we misuse

not these thy gracious gifts giuen to our vse and profite. Let vs not delight in these things, but let vs delight in thee from whom they come, as necessary for vs for a season, till we come vnto thee. Graunt vs to be conuersant amongst thy gifts soberly, purely, temperatly, holily bicause thou art so. Then shal not we turne that to the poyson of our soules, which thou hast giuen for the medicine of our bodie: but vsing thy benefitts thankfully, we shal find them profitable both in soule and body.

Occasions to Meditate.

Thinke that the meates and drinckes set before you, are giuen to you to vse & not to abuse. Thinke they are giuen to profite and not to hurt you. Thinke that they are not giuen to you alone, but vnto others also by you. In eating and drincking thinke that you do but feed the wormes. Remember the poore prisoners, the sicke, the afflicted, &c. as though you were in their case. Thinke vpon the foode of your soule, Christes body broken and his blood shed. Desire the meate that lasteth for euer: labour for it. Christes meate was to doe his fathers will.

After

After your meate, pray.

By corporall meates thou doest sustaine our corporal daily life, ready otherwise to perish. The which surely is a great work : but yet this is much greater, more profitable, and more holy, that thy grace (**O** Iesus Christ) doeth preserue vs from the death of the soule. For this life we ought much to thanke thee : and bicause thou dost prolong it with thy good gifts, we most heartily praise thee. Howbeit this life is but the way to eternall life, which we beseech thee for thy deaths sake, that thou wilt giue vs, and so shal we not onely giue thee (as we may) thankses for a time for temporall things : but also eternal thankses for eternall thinges. **O** grant to vs these our desires for thy mercies sake. Amen.

Occasions to meditate.

Thinke now that God hath giuen thee this his blessing of foode and sustenance, & thereto time that thou mightest, as repent, so seeke his glozy and the commoditie of thy Brethren :
there=

therefoze goe thereaboutes : but first pray for grace well to begin. I gaine consider how thou hast beene partaker of other mens labours, as of the husbandmans, the milners, the bakers, the brewers, the butchers, the cookes, &c. See therefore that thou be not a drone bee, but rather such a one as may helpe the hive. If God haue thus fed thy bodie which he loueth not but for thy soules sake, how can it be then, but that he will be much more readie to feede thy soule? Therefore take a courage to thee, and goe to him for grace accordingly.

¶ Cogitations for about the mid-day.

AS thy body is now compassed on euery side with light: so see that thy minde may be also. As God giueth thee thus plentifully this corporall light: so pray him that he wil giue thee the spirituall light. Thinkethat as the Sunne is now most cleare, so shall our bodies be in the day of iudgement. As now the sunne is come to the highest, and therefore will begin to drawe downward, so is there nothing in the world so perfect and glorious, which, when it is at the full, wil not decrease and so weare away.

¶ When you come home againe, pray.

There

There is nothing (O Loꝛde) moze like
to thy holy nature than a quiet minde.
Thou hast called vs out of the trouble-
some disquietnesse of the world, into that
thy quiet rest and peace which the world
cannot giue, being such a peace as passeth
all mens vnderstanding. Houses are or-
deined foꝛ vs, that thereby we might be
defended from the iniurie of weather,
from the crueltie of beastes, from disqui-
etnesse of people, and rest from the toiles
of the world. O gracious father, graunt
that thꝛough thy great mercie my bodie
may enter into this house from outwarde
actions, but so, that it may become burome
and obedient to the soule, and make no re-
sistance against the same, that in soule &
bodie I may haue a godly quietnesse and
peace, to praise thy holy name, Amen.

Peace be to this house and to all that dwell in
the same. Matth. 10.

Occasions to meditate.

Thinke what a returne and how merrie a re-
turne it will be to come to our eternall, most
quiet and most happie home: then will all
griefe

griefe and sorrowe cease. Whatsoever here is
pleasann and ioyful, that same is nothing but
a very shadow in comparison of that which is
to come.

¶ At the Sunne going downe,
Pray,

Howe unhappie are they, O Lorde
from whom thy Sunne goeth downe
and giueth no light, I meane thy grace
which is alwaies cleare as the midday.
Darke night vnto them is midday which
depart from thee. In thee is neuer night,
but alwaies daylight most cleare. This
corporal Sunne hath his courses, now
vp, now downe: but thou deare Lord, if
we loue thee, art alwaies one. O that
this block and baile of sinne were taken
away from me, that there might be al-
waies cleare day in my minde.

Occasions to meditate.

Thinke that as we are not sorry when the
Sunne goeth downe, because we know it
will

will rise againe : enen so we should not sor-
rowe for death, wherethrough the soule and bo-
dy doe parte a sunder : for they shal eftsoones re-
turne and come together againe in most glozi-
ous wise. So long as the Sunne is vp, wilde
beasts keep their dennes, foxes their burrows,
Woles their holes, &c. But when the sunne is
dowen, then come they abroad : So wicked men
and Hypocrites keepe their dennes in the time
of the Gospel, but it being taken away, then
swarme they out of their holes like Bees, as
this day doeth teach.

¶ When the Candles be light,
pray.

Most thicke and darke cloudes doe
couer our mindes, except thy light
(O Lord) doe driue them away. Thy
Sunne (O most wise worker) is as it
were a firebrand to this worlde. Thy
wisdomme whereby light commeth both
to soule and bodie, is a firebrand to the
spirituall worlde. After day, when the
night commeth, thou hast giuen for the
remedie of darkenesse a Candle. After
sunne, for the remedie of ignorance thou
hast

hast giuen thy doctrine , which thy deare
 Sonne hath brought vnto vs. O thou that
 art the Authoz and master of all trueth,
 and art the true light , make vs so to see,
 that the dinnesse of our mindes may be
 diuinen cleane away.

Lift vp the light of thy countenance vpon vs,
 and send ioy and gladnesse into our heartes.

Thy word is a lanterne to my feete , and a light
 vnto my pathes. Psal.4.

Occasions to meditate.

Thinke, that the knowledge which God gi-
 ueth vnto vs by the candle light (whereby
 we see those things in this night of our bo-
 dies which are expedient for vs) should make vs
 to wish much more for this doctrine of God and
 spirituall light of our soules , and when we get
 it, the more to esteeme it and diligently to im-
 brace it. Againe, that as all would be horroz
 without candle light , so there is nothing but
 meere confusion where Gods word taketh no
 place.

VWhen you make your selfe vn-
 readie, pray.

This

AND MEDITATIONS. 113

This our life and weake knit bodie, by reason of sinne by litle and litle shall be disolued, and so shall be restored to the earth from whence it was taken: then wil be an end of this vanitie which by our follie wee haue wrought to our selues. O most meeke father, so doe thou vnite me (for thou art he that hast knit these our weake members together) that I may perceiue my selfe to be loosed and disolued, and so may remember both of whom I was made, and also whither I must goe, least I be had vnprovidid vnto thy tribunall seate.

Put off the olde man with his lustes and concupiscence. Col. 3. Ephe. 4.

Be content with Ioseph to put off thy prison apparel, that thou maiest put on new. Gen. 41.

Occasions to meditate.

Thinke that as we doe willingly put off our garments bicause we shall receive them againe when the night is past: so we should not vnwillingly forsake our bodies when God by death shall call vs, bicause we shall receive them againe in the resurrection of the iust.

I

When

VWhen you enter into your
bed, pray.

THe day now ended men gite them-
selues to rest in the night, and so this
life finished wee shall rest in death. No-
thing is moze like this life than euerie
day: nothing moze like death than sleape:
nothing moze like to our graue than our
bed. O Lorde our keeper and defender,
graunt that I now laying me downe to
rest, being vnable to keepe my selfe, may
be preserved from the crafts and assaults
of the wicked enemie. And graunt further,
that when I haue run the race of this
life, thou wouldest of thy mercie call me
vnto thee, that I may liue & watch with
thee for euermoze. And nowe gracious
God, giue me to take my rest in thee, and
bring to passe that thy goodnes may be e-
uen in sleape before mine eyes, that slee-
ping I be not absent from thee, but may
haue my dreames to draw me vnto thee,
and so both soule and bodie may be kept
pure and holy for euermoze.

the better be disposed to liue in all godly conuersation to the glorie of thy holy name and profite of our brethren, through Iesus Christ our Lord : in whose name we make our humble petitions vnto thee as he hath taught vs, Our father &c.

Almightie and euerlasting God, vouchsafe we beseech thee to graunt vs perfect continuance in thy liuely faith, augmenting and increasing the same in vs dayly, vntill we grow to the full measure of our perfection in Christ : whereof we make our confession saying : I beleeue in God the father &c.

The Lord blesse vs and saue vs : the Lord make his face to shine vpon vs , and be mercifull vnto vs : the Lord turne his fauourable countenance toward vs, and graunt vs his peace. Num. 6.

The grace of our Lord Iesus Christ, the loue of God, and the communion of the holy Ghost bee with vs and remaine with vs for euer. So be it. 1. Cor. 13.

An other euening prayer.

Most mercifull God and deare father,
which besides thine inestimable mer-
cies

cies shewed vnto vs in creating of vs after thine owne image, in redẽming of vs by the death of thy deare Sonne, in sanctifying vs by thy holy spirite in the knowledge of thy word, in keeping of vs hitherto, and in succouring vs in all our necessities, hast also most fatherly cared for vs, and kept vs this day from al dangers both of soule and bodie, giuing vs all thinges necessarie for the reliefe and comfort of this poore and miserable life, which many other doe want: for these and al other thy good giftes and gracious benefites, which thou of thine owne goodnesse and fatherly prouidence hast bestowed vpon vs, we most humbly thanke thee & prayse thy holy name, beseeching thee that as al things are now hidden by meanes of the darknes which thou hast sent ouer the earth: so thou wouldest vouchsafe to hide and burie al our sinnes which this day or any time heretofore we haue committed against thy cõmandements. And as now we purpose to lay our bodies to rest, so we beseech thee to keepe the same this night and for euermore: and whensoever our
last

last sleepe of death shall come, graunt that it may be in thee god father, so that we may rest both temporally and eternally, to thy glorie and our ioy, through Iesus Christ our Lord, So be it.

An other euening prayer.

O Eternal God and most mercifull Father, who this day and all the time of our life hast graciously defended, nourished and preserved our soules and bodies, and made such fatherly prouision for vs poore sinners, that of thy louing kindnesse we haue rich portions, not onely in the creatures of heauen and earth, but also in that plentiful redemption which thy most deare sonne Iesus Christ hath purchased for vs: graunt vnto vs (O mercifull father) the assistance of thy grace and holy spirit, that as our bodies shall now take their naturall rest; eue so our soules and mindes, at the beholding of thy goodnesse towards vs, may quiet themselves in thee, and conceiue such inward pleasure

and heauenly sweetenes in thy loue, that whatsoener we shall from henceforth either thinke, speake or doe, it may be all to the honoz of thy holy name, through Iesus thy deare sonne our Lord and onely Saviour. Amen.

Thy mightie hand and our stretched arme (O Lord) be still our defence: Thy mercie and louing kindnesse in Iesus Christ thy deare Sonne, be our saluation: Thy truth and holy word our instruction: Thy grace and holy spirit, our comfort and consolation vnto the end and in the end.

A Prayer for remission of sinnes.

O Almighty and euërliving Lord God, the deare Father of our Saviour Iesus Christ, which hast made heauen and earth, the Sea and all that is therein, which art the onely ruler and gouernour, conseruer and keeper of all things, together with thy dearly beloued sonne Christ Iesus our Lord, and with the holy Ghost the comforter: O Holy, righteous and wise:

wise: O Strong, terrible, mightie & feare-
full Lord God, gouernour of the whole
world, Iudge of all men: O exorable, pa-
tient, & most gracious Father, whose eyes
are vpon the wayes of all men, and are so
cleane that they cannot abide impietie:
thou searchest the hearts and triest the
very thoughts and reines of all men: thou
hatest sinne and abhorrest iniquitie. For
sinnes sake thou hast grienously punished
mankind thy most deare creature, as
thou hast declared by y^e penaltie of death
laide vpon all the childezen of Adam, by
the casting of Adam and his offspring out
of Paradise: by the cursing of the earth: by
the drowning of the world: by the bur-
ning of Sodom & Gomor: by hardning the
heart of Pharao, so that no miracle could
conuert him: by the drowning of him and
his people in the red sea: by y^e ouerthrow-
ing of the Israelites in the wilderness, so
that of sixe hundred thousand there was
but two that entred into the land of pro-
mise: by reiecting king Saul: by y^e punish-
ments vpon thy seruant Dauid, notwith-
standing his heartie repentance: by grie-
uously

uously afflicting Salomon in himself and his posteritie : by the captiuitie of the ten tribes: and by the thraldome of the Iewes, wherein vntill this present day they continue a notable spectacle of thy wꝛath to the world against and foꝛ sinne.

But of all spectacles of thine anger against sinne, the greatest and most notable is the death and bloudie passion of thy dearly beloued sonne Iesus Christ. Great is thine anger against sinne, when in heauen and earth nothing could be founde which might appease thy wꝛath, saue the bloudshedding of thine onely and most dearely beloued sonne, in whom was and is all thy delight. Great is the soꝛe of sinne that needed such a salue : mightie was the maladie that needed such a medicine. If in Christ, in who was no sinne, thy wꝛath was so fierce foꝛ our sinne, that he was constrained to rie: My God, my God, why hast thou forsaken me: how great and importable then is thine anger against vs, which are nothing but sinfull: They that are thy children, though the contemplation of thine anger
against

against sinne, set forth most evidently in the death of Christ, doe tremble and are afraide, lamenting themselues vpon him and hartily crying for mercie: whereas the wicked are altogether carelesse and contemptuous, nothing lamenting their iniquities, or crying to thee hartily for mercie and pardon. Amongst whom we are rather to be placed than amongst thy childezen, for that we are so shamelesse for our sinne, and carelesse for thy wrath, daily heaping sinne vpon sinne, so that the measure hath ouerflowed and ascended by to heauen, and brought thy heauie plagues vpon vs, which are but earnest for greater to insue: therefore to vs pertaineth shame and nothing else is due but confusion.

What shall we doe? What shall we say? Who can giue vs penitent hearts? Who can open our lips that our mouthes might make acceptable confession vnto thee? Alas, of our selues we cannot thinke any good, much lesse wish it, and least of all doe it. As for Angels or any other creatures, they haue nothing but that

which they haue receiued , and they are made to minister vnto vs : so that where it passeth the power of the Paster , the Minister must needes want . Alas then, what shall we doe ? Thou art holy , and we vnholý: thou art good, and we nothing but euill : thou art pure , we altogether impure : thou art light , & we most darke darknesse : how then can there be any agréement betwéen vs? O, what now may we doe ? Despaire? No, for thou art God, and therefore good : thou art merciful, and therefore thou forgiuest sinnes : with thee is mercie and propitiation, and therefore thou art worshipped.

When Adam had sinned, thou gauest him mercie before he desired it : and wilt thou denie vs mercie which now we desire the same ? Adam excused his fault and accused thee: but we accuse our selues and excuse thee, and shall we be sent emptie away ? Noe sounde fauour when thy wrath aboundeth : and shall we seeking grace be frustrate ? Abraham was pulled out of Idolatrie when the world was drowned therein : and art thou his God onely?

onely: Israel in captiuitie in Egypt was graciously visited and deliuered: & deare God, the same good Lorde, shall we alwaies be forgotten?

How often in the wilderness didst thou deferre and spare thy plagues at the request of Moses, when the people themselves made no petition to thee: and seeing we not onely now make our petitions vnto thee through thy goodnesse, but also haue a mediator for vs farre aboue Moses, euen Iesus Christ, shall we (I say) deare father depart ashamed: So soone as Dauid said, I haue sinned, thou didst forthwith answer him, that he should not die, thou hadst take away his sinnes: and gracious God, euen the selfe same God, shall not we which now with Dauid gladly confesse that we haue sinned, shall wee (I say) not heare by thy good spirit, that our sinnes be pardoned: O graunt that with Manasses we may finde fauour and mercie.

Remember that thou hast not spared thine owne onely deare sonne Iesus Christ, but giue him to die for our sinnes,

to rise for our righteousnesse, to ascend for our possession taking in heauen, and to appeare before thee for vs for ever a high priest, after the order of Melchizedech, that through him we might haue free access to thy throne, now rather of grace than of Justice. Remember that thou by him hast bidden vs aske, and promised that we should receiue, saying: Aske and ye shall haue, seeke and ye shall finde, knocke and it shalbe opened vnto you.

O deare God, and most meeke and mercifull Father, we hartily beseech thee to be mercifull vnto vs, for this thy Christs sake, for his deathes sake, for thy promise, trueth, and mercies sake. Haue mercie vpon vs, pardon and forgive vs all our sinnes, iniquities and trespasses, whatsoeuer we haue committed against thee in thought, worde, or deede, euer or at any time hitherto by any meanes. Deare father haue mercie vpon vs. Though we be poore, yet our Christ is rich: though we be sinners, yet he is righteous: though we be fooles, yet he is wise: though we be impure, yet he is pure and holy: for his
sake

Take therefore be mercifull vnto vs.

Call to minde how thou hast promised that thou wilt poure out of thy cleane waters, and wash vs from our filth, and cleanse vs from our euils. Forget not that thou hast promised to take from vs our stonie hearts, and to giue vs soft hearts, new hearts, and to put into the midst of vs right spirits. Remember thy covenant, namely that thou wilt be our God, and we shalbe thy people, that thou wilt put out of thy memorie for ever, all our vnrightheousnesse, and hast promised to write in our mindes and hearts thy law and testimonies.

Remember that thou doest straitely charge vs to haue none other Gods but thee, saying that thou art the Lord our God. And then declare the same to vs all, we hartily now beseech thee. Forgiue vs our sinnes, forget our iniquities, cleanse vs from our filthinesse, wash vs from our wickednesse, poure out thy holy spirit vpon vs. Take from vs our hard hearts, our stonie hearts, our impenitent hearts, our distrustful and doubtfull hearts, our car-

nall, our secure, our idle heartes, our impure, malicious, arrogāt, enuious, wꝛathfull, impatient, conetous, hypocritical, and epicureall heartes, and in place thereof giue vs new heartes, soft heartes, faithfull heartes, merciful heartes, louing, obedient, chaste, pure, holy, righteous, true, simple, lowly, and patient heartes, to feare thee, to loue thee, to trust in thee for ever.

Write thy law in our hearts, grane it in our minds we hartily beseech thee. Giue vs the spirit of prayer: make vs diligent and happie in the woꝛkes of our vocation: take into thy custodie and gouernance for ever, our soules and bodies, our liues & all that ever we haue. Tempt vs neuer further, than thou wilt make vs able to beare: and whatsoeuer thou knowest we haue neede of in soule or bodie (deare God and gracious Father) vouchsafe to giue vs the same in thy good time, and alwaies as thy children, guide vs, so that our life may please thee, and our death praise thee, through Iesus Christ our Lord, for whose sake we hartily pray thee to graunt these things thus asked, and all other

other things necessarie for soule and bodie, not onely to vs, but to all others also for whom thou wouldest that we should pray, specially for thy children that be in the aldome, in exile, in prison, miserie, heauinesse, pouertie, sicknesse, &c.

Be mercifull to the whole Realme of England, and graunt vs all true repentance, and turne from vs the euils that we so wickedly haue deserued. Pardon our enemies, persecuters & slaundersers, and if it be thy pleasure, turne their hearts. Be mercifull vnto our parents, brethren, and sisters, friends, kinsfolkes, familiars, neighbours, and such as by any meanes thou hast coupled and lincked to vs by loue or otherwise: and vnto vs poore sinners here gathered together in thy holy name, graunt thy blessing and holy spirit to sanctifie vs and dwell in vs as thy deare children, to keepe vs this day and for euer from all euill, to thy eternall glorie, and our everlasting comfort, and the profit of thy Church, which mercifully mainteine, cherish and comfort, strengthening them that stand, so y they neuer

neuer fall, lifting vp them that be fallen,
and keepe vs from falling from thy truth,
thzough the merits of thy dearly beloued
sonne Iesus Christ our onely Sauour,
which liueth and reigneth with thee and
the holy Ghost, to whom be all praise and
honoꝝ both now & foꝝ euer. Amen. I.B.

¶ A Prayer for the true know-
ledge of the mysterie of our re-
demption in Christ.

O Almighty God and Father of our
Lorde Iesus Christ, and by him also
our father, the father of all mercie & God
of all consolation, haue mercie vpon vs
and heare our pzaiers. Wee most humbly
beseech thee, foꝝ thy deare sonne Iesus
Christes sake, foꝝ his merits and cruell
death which he suffered, to deliuer vs from
eternall death and the power of darknes:
send into our hearts thy spirit of truth, to
worke in vs a true, lively and stedfast
faith, that the cleare light and brightnes
of thy Gospell, the gloꝛie of Christ may
shine

shine vnto vs and lighten our mindes,
that we may learne and vnderstand the
wonderfull and vnspeakable riches of the
mysterie of our redemption in Christ and
by Christ. O father of glorie, giue vnto vs
the spirit of wisedome, and bring vs into
the true knowledge of this thy beloued
sonne Iesus Christ, and the knowledge of
thy selfe. Open and lighten the eies of our
mindes and vnderstanding, that we may
know what the hope is whereunto thou
hast called vs, and how rich the glorie of
thine inheritance is vpon thy saints, and
the exceeding greatnesse of thy power to-
wards vs: that by true faith, by vnder-
standing and knowledge of thy eternall
wisdom (which is Iesus Christ) wee
may be in daede as we are called, true
Christians and vnfeined professors of thy
holy name, to worship thee in spirit and
truth, and to set forth the glory of thy
grace giuen to vs in Christ Iesus our
Lord. Amen.

O deare father, write in our hearts
loue of thy law, hate to all sinne, thank-
fulness

fulnes of hart, and continual heate of thy
holy spirit, for thy Sonne Iesus Christes
sake. To whom with thee and thy holie
spirit be al honoꝝ, maiestie, glorie, thanks,
rule, and dominion for evermoꝝe.

A fourme of thankesgiuing for
our redemption, and praier for the
strength and increase of
faith.

Lord increase our faith. Luke. 17.

ETernall praise and thanks be giuen
vnto thee, deare God and father of our
Lord Iesus Christ, which hast blessed vs
with all spirituall blessing in heauenlie
things by Christ, in that thou hast chosen
vs in him befoze the foundation of the
world was laide, that we should be with-
out blame befoze thee through him : by
whome we haue redemption through his
bloud, even the forgiveness of our sinnes.
In whom after we heard the worde of
truth, the Gospel of our saluation, where-
in

in we belæned, we were sealed with the holy spirit of promise, which is the earnest of our inheritance, which spirit hath and doth beare witnesse vnto our spirits that we are thy children, and therefore crieth in our hearts: Abba Father. And thus (most gracions father) whē thou hast once giuen the earnest peny of our saluation into our hearts, thou dost not repent of thy gift and calling, neither wilt thou at any time breake thy couenant of grace and mercy in Chzist thy sonnes merites, confirmed in vs by that seale and loue token. For what though we be weake in our beliefe, shall our vnbeliefe make thy promise of no effect? No, thou wilt alwaies be found true, but al men be liars. And yet Lord, thou dost most graciously behold and accept, be it neuer so little a sparke of faith. We say therefore and cry vnto thee with one that wept and said: I belecue Lord, helpe mine vnbeliefe: Yea, that litle, be it neuer so litle, is thy mæere gift also. The which as thou hast begun, so (most mercifull Lord) increase the same moze and moze, to the peace and comfort
of

of our conscience, & the glory of thy name,
through Iesus Christ. Amen.

A thankesgiuing to God for
his great benefites.

HOnd: and praise be giuen to thee (O
Lord God almightie) most deare Fa-
ther of heauen, for all thy mercies and lo-
uing kindnesse shewed vnto vs, in that it
hath pleased thy gracious goodnesse, freely
and of thine owne accord, to elect & chuse
vs to saluation afore the beginning of the
world: and euen like continuall thanks
be giuen vnto thee, for creating vs after
thine owne Image, for redeeming vs
with þe precious blood of thy deare sonne,
when we were vtterly lost, for sanctify-
ing vs with thy holy spirit in the reuela-
tion and knowledge of thy sacred word,
for helping and succouring vs in all our
neede and necessitie, for sauing vs from
all dangers both of soule & body, for com-
forting vs so fatherly in all our troubles
and afflictions, for sparing vs so long, and
giuing

giuing vs so large tyme of repentance. These benefits (O most merciful father) like as we do acknowledge that we haue receiued of thy only goodnes, euē so we beseech thee for thy deare sōne Iesus Christs sake, to graunt vs alway thy holy spirit, whereby we may continually growe in thankfulness towards thee, be led into all trueth, and comforted in all aduersitie.

Strengthen our faith, O Lord: kindle it more and more in seruientnes and loue towards thee and our neighbours for thy sake. Suffer vs not (most deare father) to receiue thy word any more in vaine, but graunt vs alway the assistance of thy grace and holy spirit, that in heart, word, and deede, we may sanctifie and doe worship to thy holy name: that we may helpe to amplifie and increase thy kingdome: & that whatsoeuer thou sendest, we may be hartily well content with thy good will and pleasure. Suffer vs not to lacke the thing (O father) without the which we cannot serue thee: but blesse thou so all the woorkes of our hands, that we may haue sufficient, and not to be chargeable,

I

but

but rather helpefull vnto other. Be mercifull, O Lord, vnto our offences: and seeing our debt is great which thou hast forgiven vs in Iesus Christ, make vs to loue thee and our neighbours so much & more. Be thou (O father) our captaine and defender: in all tentations holde thou vs by thy mercifull hand, that we thereby may be deliuered from all inconuenience, and ende our liues in the sanctifying and honoring of thy name, through Iesus Christ our Lord. Amen.

A meditation for the exercise of true mortification.

HE that wil be ready in weightie matters to denie his owne will and to be obedient to the will of God, the same had neede to accustome himselfe to denie his desires in matters of lesse weight, and to exercise mortification of his owne will in trifles. For if that our affections by this daily custome be not (as it were) halfe slaine, surely surely, when the plunge shall come, we shall finde the more to doe. If we

we cannot watch with Christ one houre, (as he saileth to Peter) we vndoubtedly can much lesse goe to death with him. Wherefore that in great tentations we may be readie to say with Christ: Not my will, but thy will be done, (for as much as this commonly commeth not to passe, but where the rootes of our lustes by thy grace deare Father, are almost rotten and rooted out by a daily deniall of that they desire) I humbly beseech thee for Christes sake to helpe me herein.

First pardon me my cherishing, and (as it were) watering of mine affections, obeying them in their deuises and superfluous desires: wherethrough, in that they haue taken deepe roote, and are too liuely in me. I secondly doe beseech thee to pull them vp by the rootes out of my heart, and so henceforth to order me, that I may continually accustome my selfe to weaken the principall roote, that the byrootes and branches may lose all their power. Graunt mee (I beseeche thee) that thy grace may daily mortifie my concupiscence of pleasure in things; that is,

of wealth, riches, glozy, libertie, fauour of men, meates, drinckes, apparell, ease, yea, and life it selfe, that the horroz and impatiencie of more grieuous things may be weakned, and I made more patient in aduersitie.

¶ Whereunto I further desire and pray thy goodnesse (deare father) that thou wilt adde this: namely that I may for euer become obedient & readie to doe thy good will in all things, heartily and willingly to serue thee, and doe whatsoeuer may please thee. For doubtlesse, although we accustome our selues in the pleasant things of this life to a mortification and deniall of our selues, yet we shall finde ynough to doe when more bitter & weightie crosses come. For if thy sonne our Sauiour (euer wont to obey thy good will,) praied so hartily and often: Not my will but thy will be done, (whereby he declared himselfe to be a very man) how can it be but we, whose nature is corrupt, not onely in natiuitie, but in the rest of our whole life also, shall finde both our hands full in great and grieuous tentations,
wholly

wholly to resigne our selues vnto thee?

Graunt therefore (deare father) for thy Christes sake, to me a most miserable wretch, thy grace and spirit, to be effectual in me, that daily I may accustomē my selfe to denie my will in more easie and pleasant things of this life, that when neede shalbe, I may come vnto thee with a resigned will, alwaies stedfastly expecting thy mercie, and in the meane season, continually obeying thee with readinesse and willingnesse, doing whatsoeuer may most please thee, through Christ our Lord, who liueth with thee, &c. I. B.

¶ A meditation of the comming of Christ to iudgement, and of the reward both of the faithfull and vnfaithfull.

O Lord Iesus Christ the Sonne of the euerliuing God, by whom all things were made, are ruled and gouerned: as of thy loue for our redemption thou didst not disdain to be our mediator, and to

take vpon thee our nature in the wombe
of a virgin purely and without sinne, by
the operation of the holy spirit, that both
thou mightest in thine owne person won-
derfully beautifie and exalt our nature,
and worke the same in vs also, first abo-
lishing the guiltinesse of sinne by remissi-
on, then sinne it selfe by death, and last of
all, death by raising vp againe these our
bodies, that they may be like to thine
owne glorious & immortall bodie, accor-
ding to y^e power wherewith thou art able
to subiect all things vnto thee: as (I say)
of thy loue for our redemption thou beca-
mest man, & that most poore and afflicted
vpon earth by the space of thre and thir-
tie yeeres at the least in most humilitie,
and payedst the price of our raunsome by
thy most bitter death and passion, (for
the which I most hartily giue thanks to
thee) so of the same by loue towards vs,
in thy good time thou wilt come againe
in the cloudes of heauen, with power and
great glory, with flaming fire, with thou-
sands of Saints, with Angels of thy po-
wer, with a mightie crie, shoute of an ar-
chan-

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changel, and blast of a trumpe, sodenly as a lightning which shineth from the East, &c. when men thinke least, euen as a theefe in the night, when men be asleepe, thou wilt so come (I say) thus sodenly in the twinkling of an eye, all men that euer haue been, be, or shalbe, with women and children, appearing besore thy Tribunal seate, to render an account of all things, which they haue thought, spoken and done against thy law, openly and besore all angels, saints, and diuels, and so to receiue the iust rewarde of thy vengeance if they haue not repented and obeyed thy Gospell, and so depart from thee to the diuell and his angels and all the wicked which euer haue bene, be, or shalbe, into hell fire, which is vnquenchable and of paines intollerable, caselesse, endlesse, hopelesse, euen from the face of thy glorious and mightie power.

But if they haue repented and beleued thy Gospell: if they be found watching with their Lampes and Dyle in their hands: if they be found readie apparelled with the wedding garment of innocencie:

if they haue not hardned their hearts and
hounded by the treasure of thy vengeance
in the day of wrath to be reuealed, but
haue vbled the time of grace, the accepta-
ble time, the time of saluation, that is, the
time of this life, in the which thou stret-
chest out thy hand & sprædest thine armes,
calling and crying vnto vs, to come vnto
thee which art meeke in heart and lowly,
for thou wilt ease all that labour and are
heauie laden: if they haue visited the sick
and prisoners, comforted the comfort-
lesse, fed the hungrie, clothed the naked,
lodged the harborlesse: if they haue not
laden their hearts with gluttonie, & sur-
setting, and cares of this life: if they haue
not digged and hid their talent in the
ground doing no good therewith, but
haue been faithfull to occupie thy gifts to
thy glozie, and here washed their gar-
ments in thy bloud by hartie repentance:
then shall thy angels gather them toge-
ther, not as the wicked which shalbe col-
lected as fagots and cast into the fire, but
as the good wheate that is gathered into
thy barne: then shall they be caught by
to

to meet thee in the clouds : then shall their corruptible bodie put on incorruption : then shall they be endued with immortallitie and glorie : then shall they be with thee and go whither thou goest : then shall they heare : Come ye blessed of my Father, possesse the kingdome prepared for you from the beginning, &c. Then shall they be set on seates of maiestie, iudging the whole world : then shall they reigne with thee for euer, then shall God be al in all with them, & to them : then shall they enter and inherite heauenly Ierusalem, and the glorious restfull land of Canaan, where is allwaies day and neuer night, where is no maner of weeping, teares, infirmities, hunger, cold, sicknes, enuie, malice nor sinne : but allwaies ioy without sorrow, mirth without measure, pleasure without paine, heauenly harmonie, most pleasant melodie, saying and singing, Holie, holie, holie, Lord God of hostes. &c.

Finally, the eie hath not seene, the eare hath not heard, neither hath it entred into the heart of man, that they shall then inherit & most surely inioy, although here they

they be tormented, prisoned, solicited of
 Sathan, tempted of the flesh, and entan-
 gled with the world, wherethrough they
 are inforced to cry: Thy kingdome come:
 Come Lord Iesu. &c. How amiable are
 thy tabernacles? Like as the Hart desi-
 reth the water brokes: &c. Now let thy
 seruant depart in peace. I desire to be dis-
 solued, & to be with Christ. We mourne
 in our selues, wayting for the deliuerance
 of our bodyes, &c. Oh gracious Lord,
 when shall I finde such mercie with thee,
 that I may repent, beleue, hope, & looke
 for these things, with the full fruition of
 those heauenly ioyes which thou hast pre-
 pared for all them that feare thee, and so
 rest with thee for euermore. I.B.

A meditation of the life euerla-
 sting, the place where it is, and the in-
 comparable ioyes thereof.

That there is an euerlasting life, none
 will denie but such as will denie God.
 For if he be true and iust (which he
 must

must needes be, or else he is not **G O D**) then can there not be but an eternall life. That he hath spoken it and promised it in Matth. 25. 1. Cor. 15. Heb. 4. 11. 13. 1. Pet. 1. it plainly appeareth, and elsewhere in very many places. So that to denie an everlasting life, is to denie God, to denie Christ, and all that ever he did: also to denie all pietie and religion, to condemn of foolishnesse all good men, Martyrs, Confessors, Euangelists, Prophets, Patriarches. Finally, the deniall of eternall life is nothing els but a deniall of the immortalitie of the soule, and so a plaine making of man nothing better than beasts. If it be so, let vs then eate and drinke, for to morrow we shall die. Lorde preserve vs from this Sadduceall and Epicuriall impietie, and graunt vs for thy mercies sake (deare God) that we may be assuredly perswaded, that there is in deede an eternall life and blisse with thee, for them that put their trust in thee: amongst whom account me for thy mercies sake.

Againe, this eternall life and the place
 appoin

appointed for them that be thy seruants,
al men do grant to be with thee. Albeit
they do not thinke that because thou art
euery where, therefore eternal life is e-
uery where. For they by thy worde doe
know, that in asmuch as no man can see
thee and liue, this eternal life and thy
blessed presence is most pleasant and had
in fruition, after in an other world, wher-
vnto by corporal death they doe departe,
and are translated to a place aboue them,
where thou dwellest in a light whereun-
to no man can appoach. Abrahams bosome
(they read) was aboue, as the place for
the wicked was alowe and beneath. He-
lias was caught vp into Heauen, and thy
deare Sonne our Sauour prayed that
where he is, those also might be which
thou hadst giuen him, and might see his
glory. Now he (deare Father) we learne
by thy spirit, was ascended and taken vp
in his very body into heauen, whither
Steuen looked vp and saw thy Christ stan-
ding on thy right hand: to whom he prai-
ed: Oh Lord Iesu, receiue my spirit.
Graunt, I beseech thee, gracious God and
Father,

Father, that I may haue a cleane heart, more and more to see thee, and so in spirit to see and looke often vpon this place: whither bring me at the length in bodie also, I humbly pray thee.

Now, what a thing this euerlasting life is, no man is able to conceiue, much lesse able to vtter: for the peace of God which is eternall life, passeth all vnderstanding. The eie hath not seene, the eare hath not heard, neither can mans heart conceiue those things which thou (deare God) hast prepared for them that loue thee. Whatsoever therefore can be spoken or imagined of thy kingdome, of the clearnesse, ioy and felicitie of the same, is nothing in comparison, as we may see by thy Prophets, which (because they could not otherwise) vnder corporall things haue shadowed the same. So that y confidence of eternall life, what a thing it is, can in no wise be told. Howbeit somewhat we may be brought into some sight of it by earthly things, to thinke on this sort. If God hath given here so many things in a strange place, how many are the great
god

good things that be at home? If in a prison are so many mercies, how many are they in the Palace? If the wicked haue so many benefits, what is the store prepared for thy seruants, Oh Lord: If thy children finde such comfortes in the day of teares and mourning, what shall they finde in the day of the mariage? If with beasts men being, haue the vse of so innumerable blessings, oh how many are the blessings which they shall enioy with thy Angels, and with thy selfe (O deare God) when they shal see thee and haue the fruition of thee: in whom is fulnesse without loathing, of all good and faire things, so that nothing can be more desired, and that for euermore?

This thy children do not so see as they now beleue it. I say that euen in their bodies they shal see it for euer, as Iob said. They beleue that they shall see thee and their owne eyes behold thee, when these our corporal eyes, our bodies being raised, shall doe their duties. Such a knowledge of thee they beleue to haue, as shall not be onely intellectual and by faith (as now it

it is) but euen a full sight and fruition, yea a coniunction and fellowship with thee. Now they see but as in a glasse, euen in a darke speaking : but then they shall see thee face to face. For faith, though it be the substance of things hoped for, and a certaine darke sight of thee : yet it may not be compared to the reward of faith & the glorious sight which we shall see in the life to come, where faith & hope shall cease.

Now thy children know that they be thy Sonnes, though it yet appeare not what they shall be. We know (say they) that when our Christ, God and man shall appeare, then shall we be like vnto him, for we shall see him euen as he is. Wh great prerogative, to see Christ as he is. Which is not to be considered so much for the manhood, as for the Godhead it selfe: as Paul doeth also write, that when all things are subiect vnto the Sonne, then shall he be subiect vnto thee (deare Father) also, that God may be all in all. And therefore Christ our Saviour prayed for vs, that we might know thee the onely true God : Not that our Christ thy sonne
is

is not with thee, the true, coequall, and substantiall God, but that he might know how that after the iudgement such a myserie of his mediatoꝝship shall not be in heauen, as is now in earth.

Then thou blessed Trinitie, God the Father, God the sonne, and God the holy Ghost shalt be all in all; thou shalt be the end of our desires: thou shalt be looked vpon without end: thou shalt be loued without lothing: thou shalt be praised without wearinesse. Although lothsonnesse be wont to follow fulnesse, yet our fulnes in the contemplation of thy pleasures, shall bring with it no kind at all of lothsonnesse. Satiety of ioyes shalbe in the beholding of thee. Pleasures are on thy right hand for ever. We shalbe satisfied whē we arise after thine image, I meane in the resurrection.

O deare father shew thy selfe vnto vs and we aske no more. Oh graunt vs with thy saints in euermoring life, to praise with perpetuall praises thy holy name. Happie then and happie againe were we if that day were come, that we might sing
with

with thy Angels, Elders, and innumerable thousands, a new song, & say: thou Christ Iesu which wast slain, art worthy to receiue power, and riches, and wisdom, and strength, and honor, and glorie, and blessing.

In this blessed life all kind of maladies, griefes, sorrowes, and euils be far away, and all full of all kinde of mirth, ioy, and pleasure. Oh that we might see now a little with S. Iohn, that holy Citie new Hierusalem, descending from heauen prepared of God as a bride trimmed for her husbande. Oh that we might now something heare the great voice speaking out of the throne: Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he shall be vnto them their God: he will wipe away all teares from their eies, and death shalbe no more, nor weeping, nor crying, nor sorrowe, for the former thinges are gone.

I. Bradford.

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An other meditation of the blessed state and felicitie of the life to come.

This bodie is but a prison, wherein the soule is kept, and that verilie not beautifull nor bright: but most foule and darke, disquiet, fraile, and filled vp with much vermine and venemous vipers (I meane it concerning our affections) standing in an aire most vnwholsome, and prospect most lothsom, if a man consider the excrementes of it by the eyes, nose, mouth, eares, handes, feete, and all the other partes: So that no Bocardo, no litle ease, no dongeon, no Bishops prison, no Gatehouse, no linke, no pitte may be compared in any point to be so euill a prison for the body, as the body is for of the soule: wherethrough the children of God haue bene occasioned to crie and lament their long being in it.

Oh, saith Dauid, howe long shall I lie in this prison? Oh wretch that I am, saith Paule, who shall deliuer me out of this

this bodie of sinne: which is an heauie burden to the soule, as the wise man saith. And therefore the godly erie: Now let thy seruant depart in peace. Oh, that I were dissolued and had put off this earthly and fraile tabernacle. Take me vnto thee, and bring my soule out of this prison, that it may giue thanks vnto thee, O Lord. For so long as we be in this bodie, we can not see the Lorde: yea it is as an heauie habitation, and depresseth down sore the spirit from the familiaritie which it else should haue with God.

This world and life is an exile, a vale of misery, a wilderness, of it selfe being boide of all vertues and necessities for eternall life, full of enemies, sorowes, sighings, sobbings, gronings, miseries, &c. In danger to hunger, cold, heat, thirst, sores, sickness, tentations, troubles, death, and innumerable calamities, being momentany, short, vnstable, and nothing but vaine, & therefore is compared to a warfare, a womans trauel, a shadow, a smoke, a vapor, a word, a storme, a tempest, in the which Gods people feele great molestations, griefes

and troubles, nowe of Sathan himselfe, nowe of the worlde, nowe of their owne flesh, and that so wondrously, diuerslie, dangerously, and contrarily, that they are enforced to crie: Oh Lord, when shall we come and appeare before thee? when shall this miserie end? when shall we be deliuered out of this vale of miserie? out of this wildernes? out of these continuall afflictions and most perillous Seas?

But where thou art (Lorde and deare father of mercie) there is not only no prison, no dolours, no sorrowe, no sighings, no teares, no sicknesse, no hunger, no heate, no colde, no paine, no tentations, no displeasure, no malice, no pride, no uncleannes, no contention, no torment, no horror, no sinne, no filth, no stinche, no dearth, no death, no weeping, no teares, no miserie, no mischief, there is (I say) not only no such thing, or any euill, nor some, or displeasing thing: but all libertie, all light, all pleasantnesse, all ioy, reioycing, mirth, pleasure, health, welth, riches, glory, power, treasure, honor, triumph, comfort, solace, loue, vnitie, peace, concord, wisdom, vertue,

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vertue, melodie, meekenesse, felicitie, beatitude, and all that euer can be wished or desired, in most securitie, eternitie, & perpetuitie that may be thought, not only of man, but of Angels and Archangels, yea aboue all thoughtes. The eie hath not seene the like, the eare hath not heard, nor no heart is able to conceiue in any point, any part of the blissful beatitude which is with thee, most deare Lord and Sauour, most gracious God and comforter.

Where thou art (O blessed God) & Archangels, Angels, Thrones, Powers, Dominations, Cherubins, Seraphins, Patriarchs, Prophets, Apostles, Martyrs, Virgins, Confessors, and righteous spirits cease not to sing night and day: Holy, holy, holie, Lord God of hostes, Honour, maiestie, glorie, power, empire, and dominion be vnto thee: Oh Lorde Iesu the redeemer, Oh holy spirit the comforter.

In recordation of thee, Oh howe thy children reioyce: how contemne they the pleasures of this worlde: how litle esteeme they any corporall grieve or shame: howe desire they to be with thee: How amiable

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are thy tabernacles, Oh Lorde God of hostes say they: My soule hath a desire to enter into the courts of the Lord: my hart and my soule reioyceth in the liuing God: blessed are they that dwell in thy house: that they may alwaies be praising thee. For one day in thy Courtes is better than a thousande elsewhere. I had rather be a dorekeeper in the house of my God, than to dwell in the tents of vngodlinesse: For the Lorde God is a light and defence. And againe: Like as the hart desireth the water brookes, so longeth my soule after thee, oh God. My soule is a thirst for God, yea euen for the liuing God. When shall I come to appeare before the presence of God? My soule thirsteth for thee, my flesh also longeth after thee in a barren & drie lande, where no water is.

They (thy children I meane, O Lorde) desire the day of that thy redemption. Stil they crie: Let thy kingdome come. They crie, Come Lord Iesus: they lift vp their heads looking for thy appearing Oh Lord, which will make their vile bodie like to thine owne glorious and immortal bodie:

foz when thou shalt appeare , they shalbe like vnto thee . Thy Angels will gather them together , and they shall meete thee in the cloudes and be alwaies with thee. They shall heare this ioyful voice: Come ye blessed of my father, possesse the kingdome prepared for you from the beginning.

Then shall they be like to thy Angels: then shal they be like vnto the Sunne in thy kingdom: the shal they haue crownes of glozie , and be indued with white garments of innocencie and righteousness, hauing Palmes of victorie in their hands. Oh happie is he that may but see that immortal & incorruptible inheritance, which they shall inioy for euermore. Amen.

I. Bradford

¶ A meditation of the presence
of God.

There is nothing that maketh more to true godlinesse of life , than the perswasion of thy presence (deare father) and that nothing is hid from thee , but all to

thée is open and naked, euen our verie thoughtes, which one day thou wilt reueale and open, either to our praise or punishment in this life: as thou didest Dauids faults which he did secretly. 2. Reg. 12 or in the life to come, Math. 25. for nothing is so hid that shall not be reueiled. Therefore doth the Prophet say: Woe to them that keepe secret their thoughts, to hide their counsell from the Lorde, and doe their workes in darkenesse, saying: who seeth vs?

Grunt to me therefore (deare God) mercie for all my sinnes, especially my hid and close sins. Enter not into iudgement with me, I humbly beseech thee. Giue me to beleue truely in thy Christ, that I neuer come into iudgement for them, & that with Dauid I might so reueile them vnto thee, that thou wouldest in thy great mercy couer them. And grant further, that henceforth I may alwaies thinke my self continually conuersant before thee, so that if I doe well, I neede not to passe of the publishing of it, as hypocrites doe: If I doe or thinke any euill, I may forthwith know

know that the same shall not alwaies be hid from men. Graunt me that I may alwaies haue in mind that day wherein the hid workes of darkenesse shall be illuminated, and also that sentence of thy sonne, that nothing is so secret which shall not be reueiled. So in trouble and wrong I shal finde comfort, and otherwise be kept through thy grace from euill, which doe thou worke I humbly beseech thee, for Chyistes sake, Amen.

I. Bradford

A meditation of the providence of God.

This ought to be vnto vs most certain, that nothing is done without thy providence (O Lord): that is, that nothing is done, be it good or bad, sweete or solwer, but by thy knowledge, that is, by thy wil, wisdom and ordinance, (for all these knowledge doth comprehend in it) as by thy holy word we are taught in many places, that euen the life of a sparowe is not

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with.

without thy wil, noꝝ any libertie oꝝ power vpon a poꝝket haue al the deuils in hel, but by thy appointment and will: which will wee alwaies must beleue most assuredly to be al iust & good, howsoeuer otherwise it seeme vnto vs: foꝝ thou art maruelous and not comprehensible in thy waies, and holy in al thy woꝝkes.

But hereunto it is necessarie also foꝝ vs to knowe no lesse certainly, that though all thinges be done by thy pꝛouidence, yet the same pꝛouidence hath manie & diuers meanes to woꝝke by, which meanes being contemned, thy pꝛouidence is contemned also. As foꝝ example, meat is a meane to serue thy pꝛouidence foꝝ the pꝛeseruati- on of health and life here, so that he which cōtemneth to eate because thy pꝛouidence is certaine and vnfallible, the same contemneth thy pꝛouidence.

In deede, if it were so that meate could not be had, then should we not tie thy pꝛouidence to this meane, but make it free as thou art free, that is, that without meate thou canst helpe & giue health and life, foꝝ it is not of anie neede that thou

thou blest anie instrument or meane to serue thy prouidence. Thy power & wisdom is infinite, and therefore should we hang on thy prouidence, euen when all is cleane against vs. But for our erudition and infirmities sake, it hath pleased thee by meanes to worke and deale with vs here, to exercise vs in obedience, & because we cannot else (so great is our corruption) sustaine thy naked and bare presence.

Graunt me therefore, deare Father, I humbly beseech thee for Christs sake, that as I something nowe knowe these thinges, so I may vse this knowledge to my comfort and commoditie in thee: that is, graunt that in what state soeuer I be, I may not doubt but the same doth come to me by thy most iust ordinance, yea by thy mercifull ordinance: for as thou art iust, so art thou mercifull, yea thy mercie is aboue all thy workes. And by this knowledge graunt me that I may humble my selfe to obey thee, and looke for thy helpe in time conuenient, not onely when I haue meanes by which thou maist worke, and art so accustomed to do,
but

but also when I haue no meanes, but am destitute thereof, yea when al meanes be directly and cleane against me: graunt I say, that I may yet still hang vpon thee & thy prouidence, not doubting of a fatherly end in thy good time.

Againe, lest I should contemne thy prouidence, or presume vpon it by vncoupling those thinges which thou hast coupled together: preserve me from neglecting thy ordinarie and laweful meanes in all my needes, if so be I may haue them & with good conscience vse the, although I know thy prouidence be not tied to them farther than pleaseth thee: and grant that I may with diligence, reuerence, and thankfulness vse them, and thereto my diligence, wisdom, and industry in al things lawfull, to serue thereby thy prouidence, if it so please thee: howbeit so that I hang in no part on the meanes or on my diligence, wisdom, and industry, but onely on thy prouidence: which more and more perswade mee to bee altogether fatherly and good, how far so euer otherwise it appeare and seeme, yea or is felt of me. By this, I
being

being preserved from negligence on my behalfe, and dispaire or murmuring towards thee, shal become diligent and patient through thy mere and alone grace: which giue and encrease in mee, to the praise of thy holie name for ever, through Iesus Christ our Lord and onely Saviour, Amen.

I. Bradford

A meditation of Gods power,
beautie, goodnesse, &c.

BEcause thou Lorde wouldst haue vs to loue thee, not only doest thou will, entice, allure, and prouoke vs, but also doest commaunde vs so to doe, promising thy selfe vnto such as loue thee, & threating vs with damnation if we doe otherwise: whereby wee may see both our great corruption and naughtinesse, and also thine exceeding great mercie towards vs.

First, concerning our corruption and naughtines, what a thing is it, y power, riches, authoritie, beautie, godnes, liberality,

ralitie, trueth, iustice (all which thou art good Lorde) can not moue vs to loue thee: Whatsoeuer thinges wee see faire, good, wise, mightie, are but euen sparkles of thy power, beautie, goodnes, wisdom, which thou art. For to the end thou mightest declare thy riches, beautie, power, wisdom, goodnes, &c. thou hast not only made, but still doest conserue all creatures to be (as Dauid saith of the heauens) declarers and setters forth of thy glozie, and as a booke to teach vs to knowe thee.

How faire thou art, the beautie of the sunne, moone, stars, light, flowers, riuers, fieldes, hills, birdes, beastes, men and all creatures, yea the goodly shape & forme of the whole world doth declare.

How mightie thou art, we are taught by the creation of this world euen of naught, by gouerning the same, by punishing the wicked mightie Giants thereof: by overthrowing their deuises, by repressing the rages of the Sea within her boundes, by stormes, tempests, and fires. These and such like declare vnto vs thine inuisible, almightie and terrible power, whereby thou

thou subduest al thinges vnto thee.

Howe rich thou art, this worlde, thy great and infinite Treasurehouse doeth well declare. What plentie is there, not onely of thinges, but also of euerie kinde of thing? Pea how doest thou yearely and daily multiplie these kindes? How many seedes doest thou make of one seede? Pea what great encrease doest thou bring it vnto? These can not but put vs in remembrance of the exceeding riches that thou hast. For if to thine enemies which loue thee not, (as the most part in this worlde be) if to them thou giuest so plentifully thy riches here, what shall wee thinke that with thy selfe thou hast laide vp for thy friendes?

How good thou art, all creatures generally and particularly doe teach. What creature is there in the world which thou hast not made for our commoditie? I wil not say howe yf thou mightest haue made vs creatures without sense or reason, if thou haddest would. But amongst all things, none doth so teach vs thy great loue towards vs, as doth the death of thy most deare.

dearely beloued sonne, who suffered the paines and terroꝝ thereof, yea, and of hel it selfe foꝝ our sakes. If this thy loue had bene but a small loue, it would neuer haue lasted so long, noꝝ Chꝛist should neuer haue died.

I. B.

¶ A meditation concerning the sober vsage of the bodie, that it may be subiect and obedient to the soule.

THIS our bodie which God hath made to be the tabernacle and mansion of our soule foꝝ this life, if we considered accordingly, wee could not but vse it otherwise than we doe, that is, we would vse it foꝝ the soules sake being the guest thereof, and not foꝝ the bodie it selfe, and so should it be serued in thinges to helpe, but not to hinder the soule. A seruant it is, & therefore it ought to obey to serue the soule, that the soule might serue God, not as the body will, neither as the soule it selfe will, but as God will, whose will wee should

should learne to knowe, and behaue our selues thereafter. The which thing to obserue is harde for vs nowe, by reason of sin, which hath gotten a mansion house in our bodies, and dwelleth in vs as doth the soule. To the which (sinne I meane) we are altogether of our selues enclined, because we naturally are sinners & borne in sinne, by reason whereof wee are ready as seruantes to sinne and to vse our bodies accordingly, making the soule to sit at reward, and pampering by the seruant to our shame.

Oh therefore (good Lord) that it would please thee to open this geare vnto mee, and to giue me eies to consider effectually this my body what it is, namely a seruant lent for the soule to sojourne in and serue thee in this life. Yea, it is by reason of sinne that hath his dwelling there, become nowe to the soule nothing else but a prison, and that most strait, vile, stinking, filthy, and therefore in danger of miseries, to many in all ages, times, and places, till death haue turned it to dust, wherof it came & whither it shal returne,

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that

that the soule may returne to thee from whence it came, vntill the day of iudgement come, in the which thou wilt raise vp that bodie, that then it may be partaker with the soule and the soule with it inseparably of weale or woe, according to that is done in and by the same bodie here now in earth.

Oh that I could consider often and hartily these things. Then should I not pamper vp this bodie to obey it, but briidle it that it might obey the soule: then should I flee the paine it putteth my soule vnto by reason of sinne and prouocation to all euil, and continually desire the dissolution of it with Paule, and the deliuerance from it, as much as euer did prisoner his deliuerance out of prison: for aslonely by it the Deuill hath a doore to tempt and so to hurt me: in it I am kept from thy presence, and thou from being so conuersant with me as else thou wouldest be: by it I am restrained from the sense and feeling of al the ioies & comforts (in maner) which are to be take as ioies and comforts in deede. If it were dissolved
and

and I out of it, then could Sathan no more hurt me: then wouldest thou speake with me face to face: then the conflicting time were at an end: then sorrow would cease & ioy would encrease, and I should enter into inestimable rest. Wh that I could consider this accordingly.

I. B.

¶ An other meditation concerning the sober vsage of the body and pleasures in this life.

The beginning of all euill in our kinde of liuing, springeth out of the deprauation and corruptnesse of our iudgement, because our will alwaies followeth that which reason iudgeth to be followed. Now, that which every man taketh to be friendly & agréing to his nature, the same doth he iudge necessarily to be good for him, and to be desired. This is meate, drinke, apparell, riches, fauour, dignitie, rule, knowledge, & such like, because they are thought good & agréing either to the body or to the mind, or to both,

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for

foz they helpe either to the conseruation
oz to the pleasure of man, accounted of e-
uerie one amongst good thinges.

Holwbeit such is the weakenesse of our
wit on the one part, and the blindnes and
too much rage of our lustes on the other
part, that wee being left to our selues,
cannot but in the desire of thinges which
we iudge good and agréing to our nature
by the iudgement of our senses and rea-
son, we cannot (I say) but ouerpasse the
boundes whereby they might be profita-
ble vnto vs, and so we make them hurt-
full vnto vs, which of themselues are oz-
deined foz our health. What is moze ne-
cessarie than meate and drinke, oz moze
agréing to nature? but yet how fewe be
there which doe not hurt themselues by
them? In like manner it goeth with ri-
ches, estimation, friendes, learning. &c.
Yea, although wee be in these thinges
most temperate, yet when there wanteth
the spirit & regeneratoz, we are so drow-
ned in them, that wee vtterly neglect to
lift vp our mindes to the good pleasure of
God, to the ende we might imitate and
followe

followe God our maker by yelding our selues ouer, duely to vse his giftes to the common and pziuate vtilitie of our neighbours.

But now, God only is life and eternitie, and cannot but demaunde of vs his handy woꝝke, that we should render our selues and all that we haue to the ende wherefoze we were made, that is, to resemble foꝝ our portion his goodnesse, as they which be nothing else but witnesses and instruments of his mercie: So that when we wholly doe naturally strue against that kind of life, whereto he hath created vs, by seeking allwaies our selues, what other thing ought to ensue, but that he should againe destroy vs & take away his notable giftes, wherewith he theretofore endued vs, that by all kinde of wel doing we should resemble his image: yea, what other thing may ensue, but that he should leaue vs, and that eternally, that we might feele and by experience pꝛoue howe bitter a thing it is to leaue the Lorde, in whom is all goodnesse. Wh that I might theretofore find such fauor in

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thy

thy sight (deare father) that thou wouldest worke in me by thy holy spirite, a true knowledge of all good thinges, and heartie loue to the same, through Christ Iesus our Lord and only Sauioꝝ. Amen.

I. B.

A meditation of death, and the commodities it bringeth.

What other thing doe we daylie in this present life, but heape sinne vpon sinne, and hould trespasse vpon trespasse? so that this day is worse alwaies than yester day, by encreasing, as daies, so sinnes, and therefore thy indignation, god Lord, against vs. But when we shal be let go out of the prison of this bodie, & so taken into thy blessed companie, then shal we be in most safetie of immoꝝtalitie and saluation: then shal come vnto vs no sickenes, no neede, no paine, no kinde of euil to soule oꝝ body, but whatsoeuer good we can wish, that shal we haue, & whatsoeuer we loth, shal be far from vs. Oh, deare Father, that we had faith to be-
holde

holde these thinges accordingly. Oh that our hearts were perswaded thereof, and our affections enflamed with the desire of them. Then should we liue in longing for that which now we most loath. Oh helpe vs, and graunt that we being ignorant of things to come, and of the time of our death (which to thee is certaine) may so liue & finish our iourney here, that we may be ready and then depart when our departing may make most to thy glorie and our comfort through Christ.

What is this life but a smoke, a vapour, a shadowe, a warfare, a bubble of water, a worde, grasse, a flower? That thou shalt die it is most certaine, but the time no man can tell when. The longer in this life thou doest remaine, the more thou sinnest: which wil turne to thy more paine. By cogitation of death our minds be often (in a maner) oppressed with darkness, because we doe but remember the night of the body, forgetting the light of the minde, and of the resurrection.

Wherefore remember the good thinges that after this life shall ensue, without

waivering, in certaintie of faith, and so
 shal the passage of death be moze desired.
 It is like a sayling ouer the Sea to thy
 home and countrey: it is like a medicine
 or purgation to the health of soule and
 bodie: it is the best phisition: it is like to
 a womans trauaile. For as the child be-
 ing deliuered, commeth into a moze large
 place than the wombe wherein it did lie
 before, so thy soule being deliuered out of
 the bodie, commeth into a much moze
 larger & fairer place, euen into heauen.

I. B.

A meditation vpon the passion
 of our Sauour Iesus Christ.

O Lord Iesus Christ, the sonne of
 the euerliuing God, by whome all
 thinges were made and be ruled and go-
 uerned: thou the lively Image of the sub-
 stance of the Father, the eternall wise-
 dome of God, the brightnes of his glorie,
 God of God, light of light, coequal, coe-
 ternall & consubstantial with the father:
 thou

thou which of the loue thou hadst to man-
 kinde when he was fallen from the fel-
 lowshippe of God into the societie of Sa-
 than and all euill, didst vouchsafe for our
 redemption to become a Mediator be-
 twene God and man, taking to thy God-
 head our nature as concerning the sub-
 stance of it, and so becamest man, also the
 heire of all, and most mercifull Messias:
 which by the power of thy Godhead and
 merits of thy manhood hast made purga-
 tion of our sinnes euen by thine owne
 selfe whilest thou wast here on earth, be-
 ing now set on the right hande of thy fa-
 ther for vs, euen concerning our nature
 in maiestie, glorie, and power infinite:
 I pray and humbly beseech thy mercie to
 graunt me at this present to rehearse
 some of thy passions and sufferings for me
 the last night that thou wast here before
 thy death, that thy good spirite might
 thereby be effectual to worke in me faith,
 as well of the pardon of my sinnes by
 them, as mortificatiō of mine affections,
 comfort in my crosses, and patience in af-
 flictions. Amen.

In the midst of thy last supper with thy deare Apostles, these thinges could not but be befoze thee, namely that they all would leaue thee, the most earnest would forswear thee, and one of the ry should most traiterously betray thee: which were no small crosses vnto thee. Iudas was admonished of thee to be ware, but when he toke no heede, but wilfully went out to finish his worke, condemning thy admonition and counsell, he could not but bere thy most louing heart.

After supper there was contention amongst thy Disciples who shold be greatest after thee, yet dreaming carnally of thee and thy kingdome, and hauing this affectiō of pride & ambition busie amongst them, notwithstanding thy diligence in reproofing and teaching them.

After thy admonition to them of the crosse that would come, thereby to make them more vigilant, so grosse were they that they thought they could with their two swordes put away all perils: which was no litle grieve vnto thee. After thy coming to Gethsemane, heauines pressed thee,

thée, and therfore thou wouldest thy Disciples to pray. Thou didst tell to Peter & his fellowes, that thy heart was heauie to death. Thou didst wil them to pray, being careful for them also least they should fall into tentation. After this thou wendest a stones cast from them, & didst pray thy selfe, falling flat & groueling vpon the earth: but (alas) thou feltest no comfort, & therfore thou camest to thy Disciples (which of al others were most swete and deare vnto thée): but loe, to thy farther discōfort they passe neither of thy perils, nor of their owne, & therfore sleepe apace.

After thou hadst awaked them, thou goest againe to pray, but thou foundest no comfort at all, and therfore didst returne againe for some cōfort at thy dearest friends hands. But yet againe (alas) they are fast asleepe. Whereupon thou art enforced to goe againe to thy heauenly father for some sparke of comfort in these thy wonderful crosses and agonies. Now, here thou wast so discouraged and so comfortles, that euen streams of bloud came running from thine eies and eares,
and

and other partes of thy body. But who is able to expresse the infinitnes of thy crosses, even at thy being in the garden? All which thou sufferedst for my sake, as wel to satisfie thy fathers wrath for my sins, as also to sanctifie all my sufferinges, the more gladly to be sustained of me.

After thy bloudie praier thou camest and yet againe foundest thy disciples asleepe, and before thou canst well awake them, loe, Iudas cometh with a great band of men to apprehend thee as a theefe, and so doeth, leading thee away bound to the high bishops house Annas, and so from him to Caiphas. Here now to augment this thy miserie, behold thy disciples flie from thee: false witnesses be brought against thee: thou art accused and condemned of blasphemy: Peter even in thy sight forswareth thee: thou art vniustly striken for answering lawfully: thou art blindfold, stricken and buffeted all the whole night in the Bishoppe Caiphas house, of their cruell servants.

In the morning betimes thou art condemned againe of the Priestes, of blasphemie.

phemy, & therefore they bring thee before the secular power to Pilate, by whome thou art openly arraigned as other thieves and malefactors were: and when he sawe that thou wast accused of malice, yet he did not dismisse thee, but did sende thee to Herod, where thou was shamefully derided in coming and going to him and from him all the way, especially after Herod had apparelled thee as a foole.

Afoze Pilate againe therefore thou wast brought, and accused falsely: no man did take thy part, or spake a good worde for thee.

Pilate caused thee to be whipped and scourged, and to be handled most pitifully to see, if any pitie might appeare with the Prelates: but no man at all pitied thee.

Barrabas was preferred before thee: all the people, head and taile was against thee, and cryed: hang him vp. Unjustly to death wast thou iudged: thou wast crowned with thornes y^e pearced thy bzaines: thou wast made a mocking stocke: thou wast reviled, beaten, and most miserably handled.

Thou

Thou wentest through Hierusalem to the place of execution, euen to the mount of Caluarie: a great crosse to hang thee on, was laid vpon thy backe to beare and drawe, as long as thou wast able.

Thy body was racked to be nailed to the tree: thy handes were bozed through, & thy fete also, nailes were put through them to fasten thee thereon: thou wast hanged betwene heauen and earth, as one spewed out of heauen & vomited out of the earth, vnworthy of any place: the high Priest laughed thee to scoorne: the elders blasphemed thee, and saide, **G D D** hath no care for thee: the common people laughed and cried out vpon thee: thirst oppressed thee, but vinegar only & gal was giuen thee to drinke: heauen shined not vpon thee: the Sunne gaye thee no light: the earth was afraide to beare thee, Satan tempted thee, and thine owne senses caused thee to cry out: My God, my God, why hast thou forsaken me? Oh wonderfull passions which thou sufferedst. In them thou teachest me: in them thou comfortest mee: for by them God is my father:

my

power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull vnto them that truely repent: we confesse that thou doest most iustly punish vs, for we haue grieuouſlie sinned against thee, & we acknowledge that in punishing vs thou doest declare thy selfe to be our most mercifull ffather, aswell because thou doest not punish vs in any thing as we haue deserved, as also because by punishing vs thou doest call vs, and (as it were) drawe vs to encrease in repentance, in ffaith, in prayer, in contemning of the worlde, and in heartie desiring for everlasting life and thy blessed presence.

Graunt vs therefore gracious Lorde, thankesfully to acknowledge thy great mercie which hast thus fauorablie dealt with vs in punishing vs, not to our confusion, but to our amendment. And seeing thou hast swozne that thou wilt not the death of a sinner, but that he turne and liue: haue mercy vpon vs and turne vs vnto thee, for thy dearely beloued Sonne Iesus Christs sake, whom thou wouldest
 should

should be made a flaine sacrifice for our
sunnies, thereby declaring thy great and
vnspeakeable anger against sinne, and
thine infinite mercie towarde vs sinfull
wretches.

And forasmuch as the dulnesse, blind-
nes, and corruption of our hearts is such
that we are not able to rise vp vnto thee
by faithfull and heartie praier, according
to our great necessitie, without thy sin-
gular grace and assistance: grant vnto vs
gracious Lorde, thy holy and sanctifying
spirite, to worke in vs this good worke,
with grace to weigh & consider the neede
and greatnesse of that we doe desire, and
with an assured faith and trust that thou
wilt graunt vs our requests, because thou
art good and gracious euen to young ra-
uens calling vpon thee, much more then
to vs for whom thou hast made al things,
yea and hast not spared also thine owne
deare sonne: because thou hast commaun-
ded vs to call vpon thee, because thy throne
whereto we come is a throne of grace and
mercie: because thou hast giuen vs a me-
diator Christ to bring vs vnto thee, being
the

the way by whom wee come, being the
 doore by whom we enter, & being our head
 on whom we hang & hope, that our pꝛe-
 petitions shall not be in vaine, through
 him and foꝛ his names sake.

We beseech thee therefore of thy rich
 mercie, wherein thou art plentiful to all
 them that cal vpon thee, to foꝛgiue vs our
 sinnes, namely our vnthankfulnes, vnbe-
 liefe, selfeloue, neglect of thy woꝛd, secu-
 ritie, hypocrisie, contempt of thy long suf-
 fering, omission of prayer, doubting of
 thy power, pꝛesence, mercie and good will
 towaꝛds vs, vn sensible of thy grace,
 impatiencie &c. and to this thy benefit of
 coꝛrecting vs, adde thy gracious gift of
 repentance, faith, the spirite of prayer,
 the contempt of this woꝛld, and hartly de-
 siring foꝛ euerlasting life. Endue vs with
 thy holy spirit according to thy coꝛenant
 and mercie, as well to assure vs of par-
 don, and that thou dost accept vs into thy
 fauor as thy deare children in Christ and
 foꝛ his sake, as to write thy lawe in our
 hearts, & so to woꝛke in vs, that we may
 now begin and go foꝛwaꝛds in beleeming,
 D u living,

liuing, fearing, obeying, praying, hoping,
and seruing thee as thou dost require most
fatherly and most iustly of vs, accepting
vs as perfect in thy sight, through Iesus
Christ our Lorde. Amen.

I. B.

A prayer of the afflicted for the
profession of Gods word.

O Gracious God, which seekest all
meanes possible howe to bring thy
children into the feeling and sure sense of
thy mercie, and therfore when prosperitie
will not serue, then sendest thou aduersi-
tie, graciously correcting them here whom
thou wilt haue elsewhere to liue with thee
for euer: we poore wretches giue humble
praises and thanks to thee that thou hast
bounced vs worthy of thy correction at
this present, hereby to worke that which
we in prosperitie and libertie did neglect.
For the which neglecting & manie other
our greuous sins, wherof we now accuse
our selues before thee (most mercifull
Lorde) thou mightest most iustly haue gi-
uen

uen vs ouer, & destroyed vs both in soule
& bodie. But such is thy godnesse toward
vs in Christ, that thou seemest to forget al
our offences, & as though we were far o-
therwise than we be in dede, thou wilt
that we should suffer this crosse now laid
vpon vs for thy trueth & Gospel sake, and
so be thy witnesses with thy Prophetes,
Apostles, Martyrs, and Confessours, yea
with thy dearely beloued Sonne Iesus
Christ, to whom thou doest now here be-
gin to fashion vs like, that in his glory we
may be like vnto him also.

Oh good God, what are we on whome
thou shouldest shewe this great mercie?
Oh louing Lord, forgive vs our vnthank-
fulnesse and sinnes. Oh faithfull Father,
giue vs thine holy spiritie nowe to erie in
our heartes: Abba deare father; to assure
vs of our eternal election in Christ: to re-
ueile moze and moze thy trueth vnto vs:
to confirme, strengthen, and stablish vs
so in the same, that we may liue and die
in it as vessels of thy mercie, to thy glo-
rie, and to the commoditie of thy Church.
Endue vs with the spirit of thy wisdom,

And if

that

that with good cōscience we may alwaies
 so answere the enemies in thy cause, as
 may turne to their conuersion oꝛ confusi-
 on, and our vnspeakeable consolation in
 Christ Iesus: foꝛ whose sake wee beseech
 thee hencefoꝛth to keepe vs, to giue vs
 patience, and to will no otherwise foꝛ de-
 liuerance oꝛ mitigation of our miserie, tha
 may stande alwaies with thy good plea-
 sure and mercifull will towards vs.

Grant this deare father, not only to
 vs in this place, but also to all other else-
 where afflicted foꝛ thy names sake, tho-
 rough the death and merites of Iesus
 Christ our Lorde. Amen.

I. B.

A prayer for the true sense and
 feeling of Gods fauour and
 mercie in Christ.

O Lord God and deare father, what
 shall I say, that feele all things to be
 (in manner) with me as in the wicked:
 Blinde is my minde, crooked is my will,
 and peruerse concupiscence is in me as a
 spring

spring or stinking puddle. Oh how faint is faith in me : howe little is my loue to thee or thy people : howe great is selfe-loue? howe hard is my heart? By reason whereof I am moued to doubt of thy goodnesse towarde me, whether thou art my mercifull father, and whether I be thy childe or no. In deede woorthily might I doubt, if that the hauing of these were the cause and not the fruite rather of thy children. The cause why thou art my father is thy mercie, goodnes, grace, & truth in Christ Iesus, the which can not but remaine for euer. In respect wherof thou hast borne me this good will, to bring me into thy Church by baptisme, and to accept me into the number of thy children, that I might be holy, faithfull, obedient, and innocent: and to call me diuers times by the ministerie of thy worde into thy kingdome : besides thy innumerable other benefittes alwaies hitherto ptozed vpon me. Al which thou hast done of this thy good will which thou of thine owne mercie barest to me in Christ and for Christ before the worlde was made.

Ditt

The

The which thing as thou requirest straitly that I should beleue without douting: so wouldest thou that in all my needes I should come vnto thee as to a father, and make my mone without mistrust of being heard in thy good time, as most shall make to my comfort.

Loe therefore to thee deare father I come through thy sonne our Lord, mediator and aduocate Iesus Christ, who sitteth on thy right hande making intercession for me, & pray thee of thy great goodness and mercie in Christ, to be mercifull vnto me, that I may feele in deede thy sweete mercie as thy child. The time (Oh deare Father) I doe not appoint, but I pray thee that I may with sure hope still expect thy helpe. I hope that as for a little while thou hast left me, so thou wilt come and visite me, and that in thy great mercie: whereof I haue neede by reason of my great miserie.

Thou art went for a little season, in thine anger to hide thy face from them whom thou louest, but surely, Oh redeemer, in eternall mercies thou wilt shewe

shew thy compassions . For when thou leavest vs (Wh Lord) thou doest not leaue vs very long, neither doest thou leaue vs to our owne losse, but to our lucre and aduantage: euen that thy holy spirit with bigger portion of thy power and vertue, may lighten and chere vs, that the want of feeling to our sorrow, may be recompenced plentifully with the lively sense of hauing thee to our eternall ioy: and therefore thou swearest, that in thine euerslasting mercie thou wilt haue compassion on vs. Of which thing, to the end wee might be most assured, thine oth is to be marked, for y^e saist: As I haue sworne that I will neuer bring anie more the waters to drowne the world: so haue I sworne, that I wil neuer more be angry with thee nor reprove thee. The mountaines shall remoue, and the hilles shall fall downe, but my louing kindnesse shall not moue, and the bond of my peace shall not faile thee: Thus saiest thou the Lord our mercifull redeemer.

Deare father, therefore I pray thee remember, euen for thine owne truth and

D.v.

mercies

mercies sake, this promise and euera-
 sting couenant, which in thy good time
 I pray thee to write in my heart, that I
 may know thee to be the onely true God,
 and Iesus Christ whom thou hast sent:
 that I may loue thee with all my heart
 for euer: that I may loue thy people for
 thy sake: that I may be holy in thy sight
 through Christ: that I may alwaies, not
 onelie strue against sinne, but also over-
 come the same dailie more and more, as
 thy childzen doe, aboue all things desiring
 the sanctification of thy name, the com-
 ming of thy kingdome, the doing of thy
 will here on earth as it is in heauen, &c.
 through Iesus Christ our redeemer, medi-
 ator, and aduocate. Amen. I. B.

¶ A praier to Christ crucified.

As thou O Lord, wast crucified for
 mee, so I beseech thee, crucifie mee
 with thee, that I maie rise againe with
 thee to euerlasting life. Thy flesh was
 crucified for me: crucifie with thee (O
 Christ)

Christ) the kingdome of the flesh which hath dominion in me, that I may put off the olde Adam, and by newnesse of life, may be transformed into thee the second Adam, sinne, infidelity, and the whole tyrannie of Sathan being vanquished and overcome. Bring to passe (O Lord) that by thy crosse and painefull suffering, the yoke may be to me made light, and thy burden easie, that willingly & gladly following thee, I may come whither thou art gone: that is, to thy father most blessed & immortall, from whom nothing shall afterwards be able to separate us.

God forbid that I should reioice in any thing, but in the crosse of our Lord Jesus Christ, wherby the world is crucified vnto me, & I vnto the world. Gal. 6.

A praier to Christ ascended and raigning in glorie.

O good Christ, our first begotten brother and tender harted Ioseph: O naturall sonne of that father, to whom we are made children of adoption through thee:

thee : Oh our head raigning on high in
glozie, forget not vs thy poore members
here on earth, wherebunto, abasing thy
selfe, thou camest downe and sufferedst
for vs most cruell death. Out of this thy
throne of Maiestie and glozy, thou puttest
vs in assured hope and confidence, that we
also shall attaine to that blessed place,
whither thou art gone before to take pos-
session for vs. Oh our strong tower of de-
fence and succour, what can hurt vs now
trusting in thee? Most unhappie are they
which are ignorant of thee : most happie
are they which always behold thee. Bles-
sed are they which haue known thee heere
in the daies of their mortalitie : but more
blessed are they which see thee in the hea-
uens, and shall see thee raigning with thy
father in ioies incomparable. Oh Lord,
the onelie iote and comfort of our soules,
shewe vs thy louing countenance : em-
brace vs with the armes of thy mercie : re-
ceiue vs O good Ioseph thy yonger bre-
thren with the kisse of comfort : powre in-
to our hearts thy holie spirit : plucke vs vp
from the earth and earthly things : open
our

our eies and lift them vp vnto thee : open thy mouth and call vs vnto thee: open our eares that we may heare thee, so that whatsoeuer we doe, speake, or thinke, it may be directed vnto thee alone our redeemer, mediator, and aduocate.

If ye be risen againe with Christ, seeke the things which are aboue, where Christ sitteth at the right hand of god: set your affection on things that are aboue, and not on things which are on the earth. Colo. 3.

Another.

Thou Lord diddest putte away Marie Magdalene from kissing of thy seete, because thy flesh was not yet exalted, and she knew not yet the dignity of thy clarified body beautified with the glorie of immortallitie, but was addicted onely to thy bodily presence: she yet sought the living among the dead, neither was it knowne to her that thou wast equall with thy father. Wherefore thou wouldest not suffer hir so much as to kisse thy seete, because it was

was a thing vntworthie for thy maiestie.
 Oh thou mightie Lion of the tribe of Iu-
 da : thou conquerour of hell and death, e-
 uer liuing and immortall, thou art now
 risen from death for vs : thou art now as-
 cended to thy father and our father, and
 sittest at his right hand in glorie : suffer
 vs to come neare vnto thee, that we may
 kisse thee: yea lord, thou louer of our souls,
 come thou rather vnto vs, and kisse vs
 with the kisse of thy mouth, that we may
 be glad and reioice in thee: draw vs that
 we may runne after the sauour of thy
 swæte ointmentes : that we may behold
 thee in righteousness, and when thy glo-
 rie shall appeare, we maie be satisfied :
 for in thy presence there is fulnesse of ioy,
 and in thy right hand there are pleasures
 for euermore.

A praier against our spirituall e-
 nimies, the diuell, the worlde,
 and the flesh.

O Lord God, the diuell goeth about like
 a roaring Lion seeking whom he may
 deuour :

deuour : the flesh lusteth against the spirit : the world perswadeth vnto vanities, that we maie forget thee our Lord God, and so for euer be damned. Thus are we miserably on euerie side beset and besieged of cruell and vnrestfull enemies, and like at euerie moment to perish, if we be not defended with thy godly power against their tyrannie. We therefore poore and wretched sinners, despairing of our owne strength, which in deede is none, most hartily pray thee to endue vs with strength from aboue, that we may be able through thy help, with strong faith to resist Satan, with seruent praier to mortifie the lusts of the flesh, with continual meditation of thy holie law to auoide the foolish vanities and transitorie pleasures of this wicked world, that through thy grace wee being set at libertie from the power of these our mortall enemies, may serue thee here in true holinesse and righteousness, and after be partakers of the everlasting ioies prepared for thy children : which as they are great and unspeakable,

so are there few that do enjoy them: For, strait is the waie, and narrow is the gate that leadeth therevnto, and fewe there be that finde it. Notwithstanding, (**O GOD**) thou hast a little flocke to whom it is thy pleasure to giue that ioyfull kingdome: whose names are written in the booke of life. Make vs therefore of that number, for Iesus Christs sake, and place vs amongst those thy sheepe, which shall stand on thy right hand, to receiue that blessed enheritance, and dwell with thee for euermore.

A praier for true mortification.

O GOD my creatour, preseruer, and everlasting defendour, where first in my creation I was made like vnto thine owne likenesse: the Diuell (alas) hath since Adams fall, made me ouglie, monstrous, & like euil fauored to him self. For, what are now Lord, mine earthlie members, but as thine Apostle writeth: adulterie, fornication, vncleannesse, vnna-

vnnaturall lustes, e ill concupiscence, colietousnesse (which is tolatry) and such other, for the which thy wzath is wont to come vpon the childezen of vnbeliefe? Notwithstanding (Lord) of thy great mercie and goodnes, against this so great a mischiefe, a much greater remedie thy fatherly prouidence hath ordained: for thou hast sent Iesus Christ, thine owne deare and naturall sonne into this world the bale of miseries, to lose the worke of the diuell, and to take away my sinnes.

Therefore sat han hath now nothing to bragge of. For, through Christ al that beleeue in thee and so become thy childe, do ouercome the world, the flesh, and the diuell. And this is the victorie which ouercommeth them all, euen our faith. That faith I meane which is perswaded, that whosoever beleeueth in Christ, shall not perish, but haue everlasting life. That faith which beleueth the record to be true which thou God the father doest giue of thy sonne, so making thee no liar: and this is that record, that thou hast giuen vs eternall life in him. That faith which be-

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leeueth that thou father, who raisedst by
Christ from death, shalt also quicken our
mortall bodie through thy holie spirit
dwelling in vs. That faith which belie-
ueth it to be true which thy sonne Christ
affirmed with a double othe, saying: Ve-
rily, verily, I saie vnto you: He that be-
leeueth in me, the workes that I do, the
same shal he do and greater workes than
these shall he do, because I go to my fa-
ther. And finally, that faith which belie-
ueth, that now Christ hath bene lift
vp on the crosse, he shall draue all things
vnto him. This faith (I say) is the
victorie which ouercomneth our eni-
myes, the diuell, the worlde and our
flesh.

Thou therefore (O father) which hast
promised to giue whatsoeuer I shall aske
in thy deare sonne Iesus name, for thy
great mercie and infallible trueths sake,
do now in me the thing that he came for.
Loose in me the workes of the diuell, and
take awaie my sinnes, I beseech thee:
make stedfast my faith and confidence in
thy promised mercies, that I assured-

ly beleeuing in thee, maie haue (as thou promistest) euermlasting life: yea, that I may beleue, feele, and know in my heart and conscience, that the same euermlasting life is already of thy great goodnesse in Christ giuen me, being now translated from death to life.

Of a thankfulness whereof, O Lord, cause me now daily to mortify my earthly members. Yea, sith thy spirit, deare father, which raisedst by Christ from death dwelleth in me, do thou quicken my mortall body through the same spirit so dwelling in me. Yea Lord Iesu, according to thy promise (because thou arte now gone to thy father) make me to worke this wonderfull great worke that thou spakest of: I meane, make mee, being of my selfe, but a lump of sinne and a monster most ouglye (as the vices doe shewe wherof the members of my earthly bodie are aboue declared to be compacte,) make me (I say) yet through thy grace, to hate, abhorre and subdue all adulterie, fornication, uncleannesse, inordinate lustes and desires, Wrath,

wrath, emulation, contention, couetousnes, which is idolatry, enuie, pride, vaine-glorie, heresie, hipocrisie, incredulitie, & whatsoeuer else fighteth oz rebelleth against thy holie spirit: and then (Lord) I will boast and make baunt against mine ennemie the diuell, that I haue done greater workes than thy deare son Iesus did, at what time he spake these words amōg the Iewes: bicause, albeit he vanquished Sathan, yet in as much as he himself was vtterly without sinne, the victorie seemed the more easie: but that I should vanquish Sathan, being my selfe altogether sinfull, yea, contrarie to my most sinfull nature should subdue sinne, the diuell and mine owne flesh, it seemeth a more victorie and greater work than the other. For the which neuerthelesse, I will with all submission acknowledge vnto thy diuine maiestie, that the whole victorie Lord, in deede is thine, and thy holie spirit the beginner and finisher both of the wil and worke.

Now therfore, Lord Iesu, strengthen me with thy grace and might, that thou mayest

maiest by me a most sinfull wretch draw
all these my earthly members and horri-
ble vices befoze rehearsed vnder my feet,
that I may not onely fight against them,
but also subdue them, so that they may al-
turne to the best for me, as meete matter
whereon I may exercise my faith, powre
forth heartie praier, and giue thee most
heartie thanks for victorie: whereby I
may learne and haue experience, that
thou hast in me drawne all things vnto
thee, in so much as thou thus (Lord) of
thy diuine power, drawest both the euill
and the sinne that dwelleth in me, to set
forth thy honour and glory. Which thing
for thy mercies sake, bring to passe, O
God my creatour, preseruer, and euerla-
sting defender.

A praier for present help
in tentation.

Care father, to whom it is easie to
do all things: Lo, do thou but speak
a word, and thy deadly sick seruāt,
I thy my

thy sauiour, and make thee bondslaue to **Sa-**
than thy deadly enimie.

Auoid therefore euen at the first, the occasi-
ons thereof, and betimes quash out the braines
of the childe of Babylon against the hard stones
whilest they be yet yong and weake, least when
they be growne elder and stronger, they dash
thee in peeces.

And for remedie against the same, flie vnto
God, who commaundeth thee to call vpon him
in thy troubles, and promiseth to deliuer thee,
and will not suffer thee to be further tempted
than he wil make a way out wherby thou shalt
escape. And doubt not but he that causeth thee
to hate the sinne which thy nature is to loue,
will deliuer thee also from the danger thereof,
and make thee to triumph ouer **Sathan**, to
his confuson, to Gods glorie, and to thy great
comfort: which are causes that our tender louing
father sendeth tentations vnto vs: and he that is
not tempted, what is he?

Now after thou hast obtained the victorie,
remember two things, first to giue most hartie
thankes to **G O D** for his grace and assistance
wherby thou hast overcome, and be not vn-
thankfull in anie wise: and then, that he, who
continually goeth about like a roaring lion, see-
king whom he may deuour, will not be long or
farre away from thee, but will attempt againe
the same, or as euill waits to overcome thee,
watch therefore and pray.

A

¶ A prayer for the auoyding of
Gods heauie wrath and ven-
geance for sinne.

O Lord, strong and mightie, great
and fearefull, which dwellest in the
Heauens and workest great wonders,
we thy miserable children here vpon earth,
doe most humbly beseech thee to be merci-
full vnto vs, to pardon our offences, and
to forgive vs al our sinnes. O Lord, enter
not into iudgement with thy seruantes:
for if thou doe, there shall no flesh be saued
in thy sight.

We confesse and acknowledge, O
Lord, that it is our sinne which hath mo-
ued thee to wrath, and to shew such feare-
ful tokens of thy displeasure towards vs
in these our daies: first with fire from
heaven, betokening thy hoat burning in-
dignation and wrathfull displeasure for
sinne, which aboundeth at this day: then
with such horrible and monstrous shapes
against nature, as were neuer scene heere
in our daies, or any time before vs: which

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doe

doe betoken to vs none other thing, but thy plagues to come vpon vs for our degenerate and monstrous life and conuersion: and besides all this, by great mortallitie, plague and pestilence thou hast terribly threatened vs, fatherly warned vs, & mercifully called vs to repentance. The Axe is set to the roote of the tree, and if we be not as rotten members, without all sense and feeling, wee may perceiue our fearefull destruction and desolation to be at hand (vnlesse we speedily repent and turne to thee) because we haue bene so long taught out of thy most holy worde, and yet no fruits of repentance or christian life will appeare.

Woe and alas to these our daies, that neither preaching by worde most comfortable, nor preaching by fire most terrible, nor preaching by monsters most strange and ougly, neither yet by plagues and pestilence most horrible, will stirre vp our stonie hearts, and awake vs from our sinnes.

We feare (Oh Lord) that the Turkes with all the rest of the vnfaithfull, will
con,

cōdemne vs in the last day: which if they had beēne so long instructed by the comfortable preaching of thy worde and sweete promises of thy Gospell, or had sēene the wonders which we haue sēene, no doubt, their righteousnesse would haue shined at this day, to our great shame and confusion. Thou hast no lesse warned vs (O Lord) of thy feareful displeasure and heauie plagues at hande for our great wickednesse, than thou didst the Israelites of that horrible destruction which came vpon them: whome thou first in mercie didst call to repentance by the preaching of thy word, but when no warning would serue, thou didst sende them monstrous and fearefull signes & tokens, to declare that thy visitation was not farre off. But they like vnto vs at this day, did alwaies interpret these thinges after the imagination of their own vaine hearts, promising to them selues peace, when destruction was ouer their heades.

Which thinges when we doe call to minde (for as much as they are written for our learning, example, and warning)

it

it maketh vs to tremble and quake for feare of thy iust iudgements. For if thou hast thus dealt with thine owne deare and chosen children in token of thy great wrath against sinne, what shall we looke for, who doe no lesse deserue thy fearefull scourge (and of mercie it is that thou doest thus long forbear vs) but liue as though there were no God at all to be reuenged vpon our sinnes? It maketh vs to feare and crie inwardlie in our soules: Come Lorde Iesu, holy and true in all thy doinges, and shorten our daies: bring this our pilgrimage to an ende: suffer vs not to heape sinne vpon sinne vnto the day of vengeance, least we be caught vp amongst the number of the wicked and reprobate, which shal neuer see thy louing countenance.

It maketh vs to crie to thee, O Lorde, Let thy kingdome come, and ende this our sinfull life, wherein we doe nothing but prouoke thee to wrath.

Correct vs not (O Lorde) in thine indignation, neither chasten vs in thy heauie displeasure. And though to vs belongeth

geth nothing but shame and confusion, though our offences haue deserued to be visited with the rod, and our sinnes with scourges: yet in thy mercie Lord, & with fatherly correction chasten vs, and thy louing kindnesse take not away from vs.

To thee we flie for succour. Under the winges of thy mercie shalbe our refuge, vntill thou turne thy wrathfull countenance from vs. We knowe that thy mercie is aboue all thy workes, and euen as great as thy selfe. Therefore will we say with holy Iob: though thou kill vs, yet will we trust in thee.

Thou camest to comfort and plucke out of the dungeon of hell, such wretches as we are. Thou art the good Samaritane that camest to heale our deadly wounds: thou art that good Physician that camest to cure our mortall infirmities: thou art the good sheepehearde that camest to seeke vs wandering & lost sheepe, and to bring vs to thy folde againe: and more than that, thou art our brother, fleshe of our fleshe, and bone of our bones, which hast tasted of our infirmities, felt our temptations

tions, and borne the burden of our sinnes: therefore at thy handes we looke for mercie against the day of vengeance. And though thou punish vs, yet our hope is & euer shall be, that thy rodde shall no further touch vs, than shall make to thy glorie, our commoditie, and to the strenghtening and increasing of our faith.

Let this thy preaching sundrie waies (**O Lord**) be sufficient for our warning, and graunt that we may speedily & from the bottome of our heartes repent, endeavour to doe thy righteous and blessed will revealed in thy worde, and frame our liues according to the same, that we may here liue in thy feare all the daies of our life, and after this our sinnefull course is ended, may dwell with thee in thy blessed kingdome, through the death and merites of Iesus Christ our onely redeemer. So be it.

An other prayer for the auoyding of Gods deserued wrath hanging ouer vs for our sinnes.

When

When we looke backe and behold our sinfull life past, what a dungeon of errours, vice & wickednes openeth it selfe vnto vs? So that there is no man but he must needes be ashamed of himselfe when he calleth to minde what he hath beene: & treble when he considereth the wickednes & sinfull course of his life to come. For who shall vndertake that the rest of our life shalbe any better than y^e is past? How can we sufficiently magnifie & praise thy great mercy, which hast deferred thy punishment so long? Beholding therefore this our dangerous and miserable state, we come vnto thee (O thou great & mighty Judge) in trembling and feare, humbly beseeching thee not to heape vpon vs thy deserued vengeance, but let thy tender kindnes and loue thou bearest to Iesus Christ thy deare sonne our gracious Lord and redeemer, couer our iniquities: for whose sake (though we deserue all extremitie) thou doest pardon vs.

If thou Lorde shalt straitely marke our iniquities, O Lord: who shall be able to abide it?

A prayer to God the Father, the
Sonne, and the holie
Ghost.



Almightie and euerliuing
God, the eternall Father of
our Lorde Iesus Ch�ist,
which of thy vnmeasurable
goodnes hast opened thy self
vnto vs, and with a loud voice hast saide
of thy sonne Iesus Ch�ist our Lord, Heare
him: O maker and preseruer of al things,
with thy coeternall sonne our Lorde Je-
sus Ch�ist, which reigneth with thee, and
was manifested in Ierusalem, and with
thy holy spirite, which was powred vpon
the Apostles: O wise God, mercifull
Iudge and mightie Lord, which hast said:
As truely as I liue I will not the death
of a sinner, but rather that hee should con-
uert and amende: which also hast sayd:
Call vpon mee in the day of thy trouble,
and I will deliuer thee: haue mercy vpon
vs for Iesus Ch�ists sake, whom thou
wouldest of thy meruelous and incompre-
hensi-

hensible counsell should be made for vs a
flaine sacrifice, mediator, reconciler, and
peacemaker, to the end that thou mightest
shew thine exceeding great wrath against
sinne, and thine inestimable mercie towards
mankind. Sanctifie and illuminate our
heartes and soules with thy holie spirit,
that we may truly beleue in thee, call
vpon thee, be thankfull vnto thee, and
obedient to thy holy will. Defend, gouerne
and cherish thy Church, as thou hast
promised, saying: This is my covenant
that I will make with them: my spirite
which is vpon thee, and my worde which
I haue put in thy mouth, shal not depart
out of thy mouth, nor out of the mouth
of thy seede for ever. Preserue those
kingdomes and common weales which giue
harbouroh to thy people, and maintaine
the ministerie of thy holie word and
gospel, that the kingdom of thy Sonne
Jesus Christ may increase & shine
throughout all the worlde.

O Jesus Christ, Sonne of the euerli-
uing God, crucified for vs, and rayled al-
so from the dead, and now reigning at

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the

the right hande of thy father, that thou maist giue giftes vnto men, which hast saide, Come vnto me all ye that labour and are heauy laden, & I will refresh you, haue mercy vpon vs, and pray for vs vnto thy eternal Father: sanctifie and gouerne vs with thy holy spirit: helpe and succour vs in all our necessities, as thou hast promised, saying: I will not leaue you comfortlesse.

O holy and blessed spirite, together with the father & the sonne, one true and euerliuing God, full of maiestie & power, which with thy heauenly inspiration quickenest the mindes of those that afore were dead in sinne, makest ioyfull the harts of the faithful penitent, bringest into the way of truth all such as haue erred and gone astray, comfortest the soules of such as hunger and thirst after righteousness, & plenteously enrichest those with diuerse giftes, which aske them in Iesus Christs name: purifie our hearts (we beseech thee) and inflame them with the fire of thy loue: replenish the with thy heauenly benefits and spirituall blessings, that they

they may be made meete temples for thee:
leade vs into all trueth, which art the on-
ly fountaine of trueth, and mortifie in vs
whatsoever proceedeth not of thee.

Or else pray thus:

O holy spirite, powred vpon the Apo-
stles, which was promised vnto vs by
y^e Sonne of God our redeemer, to kindle in
vs a true knowledge and inuocation of
God, as it is written: I will powre vpon
you the spirit of grace and of compassion:
make to arise in our heartes a true feare
of God, and a true faith and knowledge
of thy mercie, which the eternall father
of our Lorde Iesus Christ hath promised
vnto vs for his Sonnes sake. Be our co-
mforter in al our counsels and dangers. Il-
luminate our vnderstanding, and fill our
heartes with new affections and spirituall
motions, and renew vs both in soule and
bedie, that we may die to sinne and liue
to righteousness, and so in true obedience
may praise the Father of our Lord Iesus
Christ and his sonne our redeemer, & thee
also our comforter everlastingly.

¶ A thankesgiuing to God the
Father, the Sonne and the
holie Ghost.

WE render thanks vnto thee, O al-
mightie and eternal God, with thy
deare sonne our Lorde Iesus Christ, and
with thy holy spirite, for that of thine ex-
ceeding great goodnes, thou hast made thy
selfe known vnto vs by most assured and
evident testimonies: and for that thou
hast gathered and chosen vnto thy selfe,
a perpetuall Church, and wouldest that
thy sonne our Lorde Iesus Christ should
suffer death, to restore vs from death to
life: for that thou hast giuen to vs thy gos-
pell and the holy ghost: for that thou for-
giuest vs our sinnes, deliuerest vs from
the power of the deuill, and from eternal
death, and giuest vnto vs euerlasting life:
finally, for that thou hast visited vs with
many great benefites, giuen vs life, foode,
doctrine, peace in such places as we haue
liued in, and hast diminished the paines
which we haue iustly deserued.

We giue thanks vnto thee O Lorde
 Iesus Christ, sonne of the liuing God, cru-
 cified for vs and risen againe, because
 thou hast coupled vnto thee our humane
 nature, and of thy inestimable loue hast
 giue thy selfe to death for vs, turning vp-
 on thee the great wrath of God thy father
 conceived against vs, to reconcile vs vnto
 him, and to purchase vs eternall redemp-
 tion: because thou hast brought vs to this
 grace, wherein we stande and reioyce in
 hope of the glozie of God: because thou
 dost preserue, cherish, and defende thy
 church against the Deuill and all thine
 enemies: because thou giuest and renews-
 est often the light of thy Gospell, & main-
 tainest the ministerie of thy worde: be-
 cause thou dost forgive vs our sinnes and
 giuest vnto vs euerlasting life: because
 thou art our Mediatour, and makest con-
 tinuall intercession for vs: and finally be-
 cause thou dost succour and preserue vs
 in all our necessities, daungers and af-
 flictions.

We giue thanks also vnto thee oh ho-
 ly Spirit, the giuer of life, which wast

And it

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powred vpon the apostles, because thou kindlest thy light in our hearts: because thou rulest, instructest, admonishest, and helpest vs: because thou gouernest & guidest the labours and works of our vocation, and sanctifiest vs to eternall life.

A prayerto God for his helpe
and protection against the obstinate enemies of the truth.

Most righteous Iudge, God of al mercie and comfort, which by thy secret iudgement and wisdom doe st suffer the wicked to triumph & encrease for a time, for triall of the faith of thy welbeloued little flocke, and the mortifying of their lustes, but at length to the vtter confusi-
on of thy enemies, and ioyfull deliuerance of thy people: looke down we beseech thee on thy dispersed sheepe, out of thy holy habitation in heauen, and strengthen our weakenes against their furious rages: abate their pride: allwaie their malice: confounde their deuises, wherewith they lift vp themselues againste
Christ

Christ Iesus thy sonne our Lord and
 Sauour, to deface his gloꝝy and set by
 Antichrist. We be not able of our selues
 to thinke a good thought, much lesse to
 stand against their assaults, except thy
 vnderferued grace and mightie arme de-
 fend and deliuer vs. Perfourme thy pro-
 mises made to Iakob, & stop the mouthes
 of the cursed Edomites. Call them to
 repentance whom thou hast appointed to
 saluation: bring home them that runne a-
 stray, lighten the blind, and teach the ig-
 norant, forgiue al those y wilfully and ob-
 stinately rebell not against thy holy will.
 Let thy fearefull threathnings pearce our
 stony heartes, & make vs tremble at thy
 iudgements. Make the examples of them
 whō thou hast ouerthrowne in their own
 deuises, as Cain, Cham, Nimrod, Esau,
 Pharao, Saul, Achitophel, Iudas, and such
 other to be a warning for vs, that we set
 not by our selues against thy holy will.
 Graunt free passage to thy holy word, y it
 may worke effectually in vs the worke of
 life & blessed hope of our saluation, to the
 eternal praise of thy maiesty, through our

mediator Christ Iesus: to whō with thee
 & the holy ghost, three persons & one God,
 be praise & thanksgiving in al congrega-
 tions, world without end. So be it.

¶ A prayer for the afflicted and
 persecuted vnder the tyranny
 of Antichrist.

O Mercifull Father, who neuer doest
 forsake such as put their trust in thee:
 stretch forth thy mightie arme to the de-
 fence of our brethren, by the rage of ene-
 mies persecuted & grievously tormented
 in sundrie places for the true profession of
 thy gospell, who in their extreme necessi-
 tie crie for comfort vnto thee. Let not thy
 long suffering O Lord, be an occasion ei-
 ther to encrease the tyranny of thy ene-
 mies, or to discourage thy children, but
 with speede, O Lord, consider their great
 miseries and afflictions. Preuent the cru-
 ell deuise of Aman: stay the rage of Holo-
 fernes: breake off the counsell of Achito-
 phell. Let not the wicked say, Where is
 nowe their God? Let thy afflicted flocke
 feele

ſeele preſent aide and reliefe from thee O
 Lord : looke downe vpon them with thy
 pitifull eie from thy holie habitation: ſend
 terror and trembling among their eni-
 mies : make an end of their outrageous
 tyrannie : beat backe their boldneſſe in
 ſuppreſſing thy truth , in deſtroying thy
 true ſeruants, in defacing thy glorie, and
 in ſetting vp Antichriſt . Let them not
 thus proudly aduance themſelues againſt
 thee and thy Chriſt , but let them vnder-
 ſtand and ſeele that againſt thee they fight.
 Preſerue and defend the vine which thy
 right hand hath planted, and let all nati-
 ons ſee thy glorie of thine annointed. Amen.

A praier to be ſaid before the
 preaching of Gods word.

Almightie god and moſt mercifull fa-
 ther, whole word is a lanterne to our
 ſeete, and a light vnto our ſteps, wee moſt
 humbly beſeech thee to illuminate our
 minds, that we maie vnderſtand the my-
 ſteries contained in thy holie law, and in-
 to the ſelfe ſame thing that we godlie vn-
 derſtand

A v

derſtand

derstand we may be vertuously transfor-
med, so that of no part we offend thy di-
uine maiestie, through Iesus Christ our
Lord.

Another.

[**I**n this great darknesse of our soules (**O**
Lord) thou shinest diuers waies vnto
vs by the light of thy grace, but in no-
thing so effectually as in the preaching of
thy word. Great is the haruest (as thou
thy selfe hast said) and the workemen are
few. The greatest part of men are igno-
rant and wrapped in miserable blindnes,
and fewe there be that teach thy worde
truely and as they ought. We beseech
thee therefore to send forth workemen in-
to thy haruest. Send teachers (**O** Lord)
which are taught of thee and instructed
by the spirit of godlie wisdom and vn-
derstanding, which by their preaching
will seeke, not themselves but thee, be-
cause they are godly: and can so doe, be-
cause they are wise and vnderstand. Giue
to the preacher of thy word here present,
out

out of the treasures of thy wisdom, that which he may poure vpon vs to our salvation: and vnto vs giue thy graces holie spirit (O Lord) so to heare and to receiue thy word, that the good seed which falleth vpon vs be not choaked with thornes, or withered away with heat, or deuoured by the foules of the aire, but may growe vp in a good ground and fructify with great encrease.

¶ A praier to be said after the preaching of Gods word.

Almighty God and most mercifull father, we hartily beseech thee, that this seede of thy word now sown amongst vs may take such deepe roote, that neither the burning heat of affliction or persecution cause it to wither, neither the thornie cares of this life doe choake it, but that as seed sowne in good ground it may bring forth thirtie, sixtie, and an hundred folde, as thy heauenly wisdom hath appointed. And bicause we haue neede continually to craue many things at thy hands, wee
huni-

humbly beseech thee (O heavenly father) to grant vs thy holy spirit, so to direct our petitions, that they may proceede from such a feruent mind as may be agreeable to thy most blessed will.

And seeing that our infirmitie is such, that we are able to doe nothing without thy helpe, and that thou arte not ignorant with how manie and great tentations we poore wretches are on euerie side compassed and inclosed, let thy strength (O Lord) sustaine our weaknesse, and assist vs with thy grace, y^e we may be safely preserved against all the assaults of satan, who goeth about like a roaring lion seeking to deuour vs. Increase our faith (O mercifull father) that we doe not swarue at anie time from thy heauenlie word. Augment in vs hope and loue, with a carefull keeping of all thy commandments, that no hardnesse of heart, no hypocrisy, no concupiscence of the eyes, nor entisements of the world, doe draw vs away from thy obedience.

And seeing the times are dangerous wherein we liue, let thy fatherly providence

dence defend vs against the violence of al our enimies, and specially against the furious rage of that Romish idoll , enimie to thy Christ.

Furthermore, for as much as by thy holie Apostle we be taught to make our prayers and supplications for all men, we pray not onelie for our selues hère present, but beseech thee also to reduce al such as be yet ignozant , from the miserable captiuitie of blindnesse and errour, to the pure vnderstanding of thy heauenly truth, that we al with one consent and vnitie of mind, may worship thee our onelie God and sauour.

We beseech thee also (most deare father) for all pastours and ministers , to whom thou hast committed the dispensation of thy holie word , and charge of thy chosen people , that both in their life and doctrine they may be found faithfull , setting onlie before their eies thy glorie, and that by them all poore sheepe which wander and go astray, may be sought out and brought to thy folde . Againe , that it would please thee to deliuer thy Church
from

from such idle sheepeheards, wolues and hirelings, as seeke themselves and their bellies, & not thy glorie and the safegard of thy flocke.

Moreover, because the hearts of rulers are in thy hands, we make our prayers vnto thee for all princes and magistrates, to whom thou hast committed the administration of iustice: especially (O Lord) for the Quænes maiestie, that it would please thee to endue her with thy plentifull grace and principall spirit, that she may with a pure faith acknowledge Iesus Christ thy onelie sonne to be king of all kings, and gouernour of all gouernours, euen as thou hast giuen all power vnto him both in heauen and in earth, and so worke in her heart, that she considering whose minister she is, may heartily seeke and zelously promote thy true honour and glorie, carefully traouelling to bring thy people committed to her charge, and yet remaining almost in all partes of this realme in miserable blindness and darke ignorance, to the true knowledge of thee, ruling and guiding them as she is taught

taught and commaunded by thy holie word.

Also we beseech thee to endue all such as are in anie authoritie vnder her, with thy grace and holie spirite, that they may be founde byright and faithfull in their calling, fauozers and furtherers of thy holie gospell, maintainers and defenders of the true Preachers and ministers thereof, and such as in singlenesse of hart will seeke, not themselues, but thy glorie, and the commoditie of thy people.

And for that we be all members of the mysticall bodie of Christ Iesus, we make our requests vnto thee, (O heauenlie father) for all such as are afflicted with anie kind of crosse or tribulation, as war, plague, famine, sicknesse, pouertie, imprisonment, persecution, banishment, or any other kind of thy roddes, whether it be griefe of bodie or vnquietnes of minde, that it would please thee to giue them patience and constancie till thou send the full deliuerance out of all their troubles.

Finally (O Lord) we most humbly beseech thee to shewe thy greates mercie vpon

vp̄on our bꝛethꝛen which are persecuted,
 cast in prison, & daily condemned to death
 foꝛ the testimonie of thy truth, & though
 they be vtterly destitute of al mans aide,
 yet let thy sweete comfort neuer depart
 from them, but so inflame their hearts
 with thy holie spirit, that they may bold-
 lie and cheerefully abide such triall as thy
 godlie wisdom shall appoint, so that at
 length as well by their death as by their
 life the kingdome of thy son Iesus Christ
 may encrease and shine through all the
 world. In whose name we make our hu-
 ble petitions vnto thee as he hath taught
 vs, saying: Our father which, &c.

A praier to be said before the
 receiuing of the Com-
 munion.

O Father of mercie and God of all con-
 solation, seeing all creatures do know-
 ledge and confesse thee to be their gouer-
 nour and Lord, it becommeth vs the
 workemanship of thine owne hands, at all
 times

times to reuerence and magnify thy godlie maiestie: first, for that thou hast created vs to thine owne image & similitude, but chiefly because thou hast deliuered vs from that euerlasting death and damnation into the which Sathan drew mankind by the meanes of sinne: from the bondage whereof neither man nor Angel was able to make vs free: but thou (O Lord) rich in mercie and infinite in goodness, hast provided our redemption to stand in thine onlie and welbeloued son: whom of very loue thou diddest giue to be made man like vnto vs in al things, sinne excepted, that in his bodie he might receiue the punishment of our transgression, by his death to make satisfaction to thy iustice, and by his resurrection to destroy him that was author of death, and so to bring againe life to the world, from which the whole offspring of Adam was most iustly exiled.

O Lord, we acknowledge that no creature was able to comprehend the length and breadth, the deepnesse & height of that thy most excellent loue which

R

moued

moued thee to shewe mercie where none
was deserued, to promise and giue life
where death had gotten victorie, to re-
ceiue vs into thy grace when we could do
nothing but rebell against thy maiestie.
The blind dulnesse of our corrupt nature
will not suffer vs sufficiently to weigh
these thy most ample benefites: yet neuer-
thelesse at the commandement of Iesus
Christ our Lord we present our selues to
this thy table (which he hath left to be
vsed in remembrance of his death vntill
his comming againe) to declare and wit-
nesse before the world, that by him alone
we haue receiued libertie and life: that by
him alone thou doest acknowledge vs to
be thy children and heires: that by him a-
lone we haue entrance to the throne of
thy grace: that by him alone we are pos-
sessed in our spirituall kingdome to eate
and drinke at his table, with whom wee
haue our conuersation presently in hea-
uen, and by our bodies shall be raised vp
again from the dust, and shall be placed
with him in that endlesse ioy, which thou
(O father of mercie) hast prepared for
thine

thine elect before the foundation of the world was laid. And these most inestimable benefits we acknowledge and confesse to haue receiued of thy free mercie and grace, by thine only beloued sonne Iesus Christ. For the which therefore we thy congregation, moued by thy holie spirit, do render to thee all thanks, praise, and glorie for euer and euer.

A thankesgiuing after the receiuing of the communion.

Most mercifull father, we render vnto thee all praise, thanks, honour, and glorie for, that it hath pleased thee of thy great mercies, to graunt vnto vs miserable sinners, so excellent a gift and treasure, as to receiue vs into the fellowship and companie of thy deare sonne Iesus Christ our Lord, whom thou hast deliuered to death for vs, and hast giuen him vnto vs as a necessarie foode and nourishment vnto euerlasting life. And nowe wee beseech thee also (O heauenly
 R ij father)

father) to grant vs this request, that thou neuer suffer vs to become so vnkind as to forget so worthe benefites, but rather imprint and fasten the sure in our harts, that we maie growe and increase daillie more and more in true faith, which continually is exercised in all maner of good woorkes: and so much the rather (O Lord) confirme vs in these perillous daies and rages of sathan, that we may constantly stand and continue in the confession of the same, to the aduancement of thy glorie, which art God ouer all things, blessed for euer.

A Lamentation of a sinner afflicted in conscience for his offences.

In the middes of the desperate assaultes of my soule, the intollerable heavinesse of my mind hath heretofore (Lord) cried as shrill in thine eares, as though I had shrieked, and with lamentations cried out saying: helpe, help me my God, my creature, my most prouident keeper, and euerlasting

lasting defender, for behold I perish.

On this occasion (Lord) when heaviness of mind did heretofore assault me, I remembred that thou hadst manie times set before mine eyes the wonderful greatness of thy most tender loue towards me, by great multitude of thy benefites powred vpon me, which benefites euerie of thy workes (as they came before mine eyes) gaue me iust occasion to be mindful of.

Would not (thought I) if I had in a maner anie grace at all, would not such loue bring now into my heart a wonderfull delectation, ioy and comfort in God for the same?

And againe, could such delite in Gods sweete mercie and tender loue towarde me (if I were not as euill as a cast awaie that were none of Gods childre) be without lothing of my sinne, and lust and desire to doe Gods holie will? And these things thought I (sie vpon me vnthankfull wretch) are either not at all in me, or else in deede so coldly and slenderly, that they being truely weighed and compared

to righteousnesse, are more vile than a filthie cloth starched in corrupt bloud.

Oh (thought I) I am afraid I haue deceiued my selfe : for thy seruantes at all times (I trow) feele otherwise than I now doe, the fruites of thy spirit, as loue, ioy, peace, and such like. But my loue (alas) towards thee, what is it ? my ioy is not once almost felt of me : for my verie soule within me (as Dauid in his heauinesse said) refuseth comfort, and fareth as though it did vtterly despaire : and what peace can I feele then, or certainty of thy fauour and loue ? Justly may I polure out this dolorous lamentation of Sion : The Lord hath forsaken mee, and my Lord hath forgotten me.

Euen in the middes (I say) of these my former desperate assaults, mine intollerable heauinesse cried to thee, O my God, and from heauen thou heardest my groanings, and therebpon first preparedst my heart to aske comfort of thee, and then thou didst accept my praier, and gauest me plentifully my asking.

Oh my soule, consider well that thou
art

art neuer able to declare the exceeding goodnes of God in this, that he heard the verie desires of thee being afflicted: who is so readie fauourably to graunt the requests of the afflicted, that often times he tarrieth not vntill they do call, but ere euer they call vpon him, he fauourably heareth them, as the Psalmist saith: The desires of the afflicted thou hearest: (O Lord) thou preparest their hearts, and thine eare heareth them.

O Lord my God, maruelous things are these, whether I consider this maruelous maner of thy hearing, or else the maruelous nature and propertie of thy goodnesse. Maruelous (no doubt) is that thy hearing, whereby the verie desires of the afflicted are heard: but much more maruelous is this thy goodnesse, which tarriest not vntill the afflicted doe desire thy helpe, but preparest first their hearts to desire, and then thou giuest them their desires.

Yea Lord (woorthie of all praise) it can not otherwise be. For how shouldest thou do otherwise than thy nature and

propertie is? Art not thou verie goodnes and mercie it selfe? how canst thou then but pitie and help miserie?

Art not thou both the creatoꝝ and also the conseruer of all things: in somuch as the lions whelpes roaring after their pray, do seeke their foode at thy handes, and the rauens birds lacking meate doe call vpon thee?

If then thy fatherly prouidence and tender care (O Lord) vpon all thy creatures be so great, that the verie beastes and foules haue this experience of thy goodnesse in their necessities, that their roarings and cryings haue the strength of earnest callings and desires: how much rather do these sighings, gronings, and desperate heauinesse of men, but chiefly of thy children, crie and call loud in thine cares, though they speake neuer a word at all?

Should I then nowe dispaire of thy fatherly mercie, whiles presently I feele thee stirre vp my soule and heart to craue help at thy hand? Should I thinke, that thou wilt absēt thy selfe for euer? y thou wilt

wilt be no more intreated: that thy mercie is cleane gone, & thy promise come vtterly to an end, & that thou wilt now shut vp thy louing kindnes in displeasure?

Say Lord, for all alterations are of thy right hande, & turne alway to the best to them that feare thee. All this is but mine owne infirmitie: for thou art euer one, thy promises be vnfallible, and thy loue toward thine euerlastingly during.

I will therfore in this my present temptation and greuous assault, powze out the heauines of my hart before thee deere father. Out of the deepe will I crie, and lift vp my soule vnto thee, from whom I assuredly knowe my helpe is conning. I will also for my present comfort call to remembrance (O Lord my God) thy tender mercies towardes me alreadie shewed, the multitude of thy benefittes, the greatnesse of the same, the long continuance of them, euen from my conception vntill this instant, and finallie thy continuall lust and desire to powze them vpon me.

And mozeouer, sith thy godnesse is so
R v great

great (O Lord) that thou doest not onely pitie miserie, but also callest the heauie hearted and afflicted vnto thee, promising that thou wilt ease their miserie: for as much as by the motion of thy good spirite I loath and abhorre my sinnes, feele the greuousnes of them, and thy heauie wrath towarde me for the same, and finally what neede I haue of thy gracious aide and succour: therefore (oh father) in thy Sonne Christes name, with sure confidence and trust in thine infallible promise, in this mine anguish and trouble I come vnto thee at thy mercifull calling, and craue comfort at thy hande. For thou hast promised that when I loath my sins, thou wilt vtterly forget them: when I feele the griuous burden of them, thy mercie swalloweth them vp: when I feele what I want, thou wilt assuredly grant it me. For sith thou mouest my heart to desire helpe, howe should I mistrust but thou wilt for thy truethe sake, giue me my asking:

Yea, where I knowe not how or what to desire as I ought, thy holy spirite graciously

ciously working in me, maketh intercession mightily for me with groanings which can not be expressed, and therewithall certifieth my spirite that by adoption through thy great mercie and goodnes I am become thy child and heire.

Why should I not then be of good comfort and ioyfull in thee my God? for if thou be on my side, who can be against me? Since thou didst not spare thine own Sonne, but gauest him for me, euen when I was thine enemy: how shalt thou not with him now that by his death I am brought into thy fauor, giue me al things with him and for his sake? Who shall lay any thing to the charge of thine elect? It is thou Lorde which iustifiest me. It is Christ that hath died for me, yea rather that is risen againe for me, who also is set on thy right hande, and hath taken possession, yea and perpetually maketh there intercession for me, vntill that ioyfull day be come when I shall haue full fruition of y most glorious presence of thy diuine maiestie, in that kingdome which thou hast prepared before the beginning of

of the world, but in time (to thy gracious goodnes thought best) made knowen to me by giuing thy holy spirite into my heart: wherby, when I first (Lord) beleue thy holie word (which is thine owne power to saue al that beleue) I was sealed, confirmed, and stablished in certaintie of that thine euerlasting kingdom and enheritance.

For the which inestimable benefit of thy rich grace (Oh Lorde my God) I beseech thee, euen for the loue thou barest to Christ Iesus thy sonne, and the mercie thou hadst on him when he cryed on the Crosse: My God my God, why hast thou forsaken me? helpe, helpe, I say, and inflame my heart with loue so plenteously towards thee againe, that I may be euen swallowed vp in the ioyfull feeling of the same, in such sort, that I may of verie thankfulnes loue thee my God alone, thee I say my deare God, and nothing but thee and for thy sake. Oh holy spirite whose worke this is in me, increase this thy worke, of thine infinite mercie, & preserue me that I neuer become vnthankfull
vnto

unto thee therefore. Amen.

A prayer for the sicke.

O Most merciful God, which according to the multitude of thy mercies, doest so put away the sins of those which truly repent, that thou remembrest them no more: open thine eyes of mercie and looke vpon this thy sicke seruant, who most earnestly desireth pardon and forgiveness. Renue in him (most louing father) what so euer hath bene decayed by the fraude and malice of the deuill, or by his owne carnall will and frailetie. Preserve and continue this sicke member in the vnitie of thy church. Consider his contrition, accept his teares, allwaie his paine, as shalbe seene to thee most expedient for him. And for as much as he putteth his full trust only in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour through the merites of thy most dearely beloued sonne Iesus Christ.

A prayer to be saide at the
houre of death.

O Lord Iesus Christ, which art the only health of all men living, and the everlasting life of them that die in thee: I wretched sinner doe submit my selfe wholly vnto thy most blessed will, and being sure that the thing can not perish which is committed vnto thy mercy, willingly nowe I leaue this fraile and sinfull flesh in sure hope that thou wilt in better wise restore it to me againe at the last day in the resurrection of the iust. I beseech thee most mercifull Lorde Iesus Christ, that thou wilt by thy grace make strong my soule against all tentations, and defende me with the buckler of thy mercy against all the assaults of the deuill.

I see and knowledge that there is in my selfe no helpe of saluation, but all my confidence, hope, and trust, is in thy rich mercie and goodnes, I haue no merites or good workes which I may alledge before thee: of sinnes and euill workes (alas) I
see

see a great heape : but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins, but wilt accept and take mee for righteous and iust, and to be an enheritour of everlasting life.

Thou mercifull Lorde wast borne for my sake: thou didst suffer both hunger and thirst for my sake: thou didst teach, pray, and fast for my sake: all thy holy actions and works thou wroughtest for my sake: thou sufferedst most greuous paines and torments for my sake: finally thou gauest thy most precious body and blood to be shed on the crosse for my sake.

Now, most mercifull Sauour, let all these thinges profite me that thou freely hast done for me, which hast giuen thy selfe also for me. Let thy blood cleanse and wash away the spottes and foulennesse of my sinnes. Let thy righteousness hide and couer my vnrightheousnesse. Let the merites of thy passion and blood shedding be the satisfaction for my sinnes. Giue me Lorde thy grace that the faith of my saluation in thy blood wauer not in me,
but

but may euer be firme and constant: that the hope of thy mercie & life euerlasting neuer decay in me: that loue ware not colde in me: finally that the weakenes of my flesh be not ouercome with the feare of death.

Graunt me, mercifull Sauour, that when death hath shut vp the eies of my bodie, yet the eies of my soule may still behold & looke vpon thee: and when death hath taken away the vse of my tongue, yet my heart may cry and say: Lord into thy handes I commend my soule: Lorde Iesu receiue my spirite.

¶ A prayer for a woman
with childe.

Thou art wonderful, O Lord, in al thy woorks, and whatsoeuer thy good pleasure is, that doest thou easily bring to passe, neither is there any thing impossible with thee that thou wilt haue done. And albett this thy almightie power sheweth it selfe abundantly in all thy woorkes, yet in conceiuing, forming, and bring-

bringing forth of man, it shineth most evidently.

At the beginning (O Father) when thou madest man and woman, thou commandedst them to encrease, multiplie, and replenish the earth. If through the subtil enticementes of Satan they had not transgressed thy commaundement by eating the forbidden fruite, the woman whom thou hast appointed to be the instrument and vessel to conceiue, nourish, and bring forth man through thy wonderfull workmanship, had without anie labour, paine or trauell, brought forth her fruite.

But that which thy goodnes made easie, sinne & disobedience hath made hard, painefull, dangerous, and without thy speciall helpe and succour impossible to be brought to passe: so that now all women bring forth their children in great sorowes, paines, and troubles. Notwithstanding that which through their owne imperfection and feblenes they are not able of them selues to passe, thou through thine vspeakable power makest easie in
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them and bringest vnto a ioyfull end.

We therefore being fully perswaded of thy fauour and goodnes, of thy present helpe, and of thy swæte comfort in al miseries & necessities, knowing also by the testimonies of thy holy worde how great and intolerable the paines of women are that trauel of child, if thzough thy tender mercie they be not mitigated and eased, most humbly pray thee for Iesus Christes sake thy Sonne our Lorde, to helpe and assist this thy seruant now in trauell and labour, that by thy almightie power she may safely bring forth that which by thy goodnesse she hath conceiued, and that thy louing kindnes may make that easie and tolerable vnto her, which sinne hath made hard and painefull.

Cease (O Lord) the paines which thou most righteously hast put vpon her and al women for the sinne and disobedience of our graundmother Eue, in whom all we haue sinned. Be present with her in her trouble, according to thy mercifull promise: Giue her strength, and make perfect that thou hast so graciously begun. Let thy

thy power be shewed no lesse in the safe
brynging forth, than in the wonderfull
forming and fashioning of that she bea-
reth. Make her a glad & a ioyfull mother,
that she through thy goodnes being safely
deliuered & restored to health againe, may
liue, and praise thy blessed name for euer.

A Psalm to be saide in the time
of anie common plague, sicknes, or
other crosse and visitation
of God.



Come let vs humble our
selues and fal downe be-
fore the Lorde with re-
uerence and feare.

For he is the Lorde
our God, and we are the
people of his pasture and
the sheepe of his handes.

Come therefore, let vs turne againe
vnto our Lorde, for he hath smitten vs,
and he shall heale vs.

Let vs repent and turne from our wic-
kednesse, & our sinnes shal be forgiven vs.

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Let

Let vs turne and the Lorde will turne from his heauie wrath, and will pardon vs, and we shall not perish.

For we knowledg our faultes, and our sinnes be euer before vs.

We haue sore prouoked thine anger (O Lorde:) thy wrath is wared hoat, and thy heauie displeasure is sore kindled against vs.

Thou hast in thine indignation stricken vs with greuous sicknesse, and by and by we haue fallen as leaues beaten downe with a vehement wind.

In dede we acknowledge that our punishments are lesse than our deseruings: but yet of thy mercie Lorde correct vs to amendment, and plague vs not to our destruction.

For thy hande is not shortned that thou canst not helpe: neither is thy goodnes abated that thou wilt not heare.

Thou hast promised, O Lorde, that afore we crie thou wilt heare vs: whilest we yet speake thou wilt haue mercie vpon vs.

For none that trust in thee shall be confoun-

founded: neither any that call vpon thee shall be despised.

For thou art the onely Lord, who woundest and doest heale againe, who killest and reuiuest, bringest euen to hell, and bringest backe againe.

Our fathers hoped in thee, they trusted in thee, and thou didst deliuer them.

They called vpon thee, and were helped: they put their trust in thee, and were not confounded.

O Lord, rebuke vs not in thine indignation: neither chasten vs in thy heauie displeasure.

O, remember not the sinnes and offences of our youth: but according to thy mercie thinke thou vpon vs O Lord, for thy goodnesse.

Haue mercie vpon vs, O Lord, for we are weake: O Lord heale vs, for our boanes are vexed.

And nowe in the vexation of our spirites and the anguish of our soules we remember thee, and we crie vnto thee: heare Lord, and haue mercie.

For thine owne sake, and for thy holy

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names

names sake encline thine eare and heare
O mercifull Lorde,

For we doe not poure out our prayers
before thee, trusting in our owne righte-
ousnesse: but in thy great and manifolde
mercies.

Wash vs thoroughly from our wicked-
nes: and cleanse vs from our sinnes.

Turne thy face from our sinnes, and
put out all our misdoedes,

Make vs cleane heartes, O God: and
renue a right spirite within vs.

Helpe vs O God of our saluation, for
the glozie of thy name: O deliuer vs, and
be mercifull vnto our sins for thy names
sake.

So we that be thy people and sheepe of
thy pasture, shall giue thee thanks for
euer, and will alwaies be shewing forth
thy prayse from generation to genera-
tion.

Glozy be to the father, and to the sonne,
and to the holy Ghost:

As it was in the beginning, is now,
and euer shall be, worlde without ende.
Amen.

A Psalm of thankesgiuing for
deliuerance from the plague, or
anie other kinde of sicke-
nesse, trouble, or
affliction.



Whe thou art become
gracious to thy lande,
thou hast turned away
the afflictions of thy ser-
uantes.

Thou hast taken a-
way all thy displeasure, and turned thy
selfe from thy wꝛathfull indignation.

For if thou Lord hadst not helped vs,
it had not sayled but our soules had bene
put to silence.

But when we saide: our fete haue slip-
ped, thy mercie (O Lord) helped vs vp.

In the multitude of the sorowes that
we had in our hearts, thy comforts haue
refreshed our soules.

Our soules waited still vpon the Lord,
our soules hanged vpon his helpe, our hope
was alwaies in him.

In the Lordes word did we reioyce, in
Gods word did we comfort our selues.

For the Lord saide: Call vppon me in
the time of trouble, and I wil heare thee,
and thou shalt praise me.

So when we were poore, needie, sickely
and in heauines, the Lord cared for vs:
he was our helper and our deliuerer ac-
cording to his word.

In our aduersitie and distresse he hath
lift vpp our heads, and saued vs from vt-
ter destruction.

He hath deliuered our soules from
death, he hath fedde vs in the time of
dearth, he hath saued vs from the noy-
some pestilence.

Therefore will we offer in his holy te-
mple the oblation of thankesgiuing with
great gladnes: we will sing and speake
prayles vnto the Lord our Sauour.

We will giue thanks vnto the Lord,
for he is gracious, and his mercie endu-
reth for euer.

The Lord is full of compassion & mer-
cie, long suffering, plenteous in goodnesse
and pitie.

His

His mercie is greater than the heauens, and his gracious goodnesse reacheth vnto the clouds.

Like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

Therefore will we praise thee and thy mercies, O God: vnto thee will we sing, O thou holie one of Israell.

We will sing a newe song vnto thee, O God: we will praise the Lord with Psalmes of thankesgiuing.

O sing praises, sing praises vnto our God: O sing praises, sing praises vnto our king.

For God is the king of the earth: sing praises with vnderstanding.

We will magnifie thee, O GOD my king: we will praise thy name for euer and euer.

Euerie day will we giue thanks vnto thee, and praise thy name for euer and euer.

Our mouth shall speake the praises of the Lord, and let al flesh giue thanks to his holy name for euer and euer.

Blessed be the Lord God of Israel for
euer: and blessed be the name of his maie-
stie world without end. Amen.

Glozy be to the father, and to the sonne,
and to the holy Ghost.

As it was in the beginning, is now,
and euer shall be, world without end. A-
men.

Praiers to be said before meales and after.



All things depende vpon
thy prouidence (O Lorde)
to receiue at thy handes
due sustenance in time
conuenient. Thou giuest
to them, and they gather
it: thou openest thy hand and they are sa-
tisfied with all good things.

O heauenly father, which art the
fountaine and full treasure of all good-
nesse, we beseech thee to shew thy mercie
vpon vs thy childe, and sanctifie these
giftes which we receiue of thy merci-
full liberalitie, graunting vs grace to
vse

use them soberly and purely, according to thy blessed will: so that hereby wee may acknowledge thee to be the author and giuer of al good things: and aboue al, that we may remember continually to seeke the spiritual food of thy word, where with our soules may be nourished euerlastingly, through our sauiour Christ, who is the true bread of life which came downe from heauen, of whom whosoever eateth shal liue for euer, and raigne with him in glorie world without end. So be it.

An other praier before meales.

VWhether ye eate or drinke (saith S. Paule) or whatsoeuer ye do else, let al be done to the praise and glory of God.

Eternall and euering God, father of our Lord Jesus Christ, who of thy most singular loue which thou bearest to mankind, hast appointed to his sustenance, not onelie the fruits of the earth, but also the soules of the ayre, the beastes of the earth, and fishes of the sea, and hast
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commaunded thy benefites to be receiued as from thy handes with thanksgiuing, assuring thy children by the mouth of thine Apostle, that to the cleane all things are clean, as the creatures which be sanctified by thy word and by prayer: grant vnto vs, so moderately to vse these thy gifts present, that our bodies being refreshed, our soules may be more able to procéde in all good workes, to the praise of thy holie name, through Iesus Christ our Lorde: so be it. Our father which art in heauen, &c.

An other.

O Eternall God, the verie God of peace and all consolation, which broughtest againe from death our Lord Iesus the great sheepeheard of the sheepe through the bloud of the euerlasting couenant, make vs fruitfull in all good workes to do thy will, and worke in vs that which is acceptable in thy sight. Sanctifie vs throughout, and keepe our whole spirit, soule and bodie, faultlesse vnto the coming

ming of thy deare sonne our Lord Iesus Christ. Thou arte faithfull (O father) who hast promised this, who also shalt bring it to passe: to thee therefore be giuen cuerlasting praise, honour, and glory. Amen.

A thankesgiuing after
meales.

L Et all nations magnifie the Lord, let al people reioice in praising and extolling his great mercies: For his fatherly kindnesse is plentifully shewed forth vpon vs, and the trueth of his promise endureth for euer.

We render thanks vnto thee, O Lord God, for the manifold benefites which we continually receiue at thy bountiful hand, not onely for that it hath pleased thee to feede vs in this present life, giuing vnto vs all things necessarie for the same: but specially because y^e hast of thy free mercie fashioned vs a new into an assured hope of a farre better life, the which thou hast declared vnto vs by thy holie gospel. Ther
fore

fore we humbly beseech thee, O heavenly father, that thou wilt not suffer our affections to be so intangled or rooted in these earthly and corruptible things, but that we may alwaies haue our mindes directed to thee on high, continually watching for y^e coming of our Lord Iesus Christ what time he shall appeare for our full redemption. To whom with thee and the holie ghost be all honour and glorie for euer and euer. So be it.

An other thankesgiuing after meales.

Glorie, praise, and honour be vnto thee most mercifull and omnipotent father, who hast fedde and daily dost feede of thy most bountifull goodnesse all liuing creatures, we beseech thee, that as thou hast nourished these our mortall bodies with corporall foode, so thou wouldest replenish our soules with the perfect knowledge of the liuely word of thy beloued son Iesus Christ, to whom with thee and the holie ghost, be praise, glorie,

glorie, and honour for ever. So be it.

An other.

Most bountifull and gracious God,
which feedest al flesh, and hast promised,
that asking of thee, we shall not lacke,
if we first seeke thy kingdome and the
righteousnesse thereof, we feeling presently
the benefit of this thy gracious promise
in feeding our bodies with this corporall
foode, do render vnto thee most hartie
thanks for the same, beseeching thee
likewise to feede our soules with that
heauenly foode which perisheth not but
abideth into everlasting life: so that we
being nourished by thy goodnesse both in
bodie and soule, may be apt and readie to
do all good workes which thou hast prepared
for vs to walke in, through Iesus
Christ our Lord.

Vnto him that loued vs and washed
vs from our sins in his bloud, and made
vs kings and priests vnto God his father,
be al glorie, power and dominion
for euermore. Amen.

An

An other.

THe God of glorie who hath created,
redeemed, and presently fed vs, be bleſ-
ſed for ever. So be it.

The God of al power, who hath called
from death the great paſtor of the ſheepe
our Lord Jeſus, comfort and defend the
flocke which he hath redeemed by the
bloud of the eternall teſtament: increaſe
the number of true preachers: reſſeſſe
the rage of obſtinate tyrants: lighten the
harts of the ignorant: releue the paines
of ſuch as be afflicted but ſpecially of thoſe
that ſuffer for the teſtimonie of thy
truth: and finally confound ſa-
than by the power of our
Lord Jeſus Chriſt.
So be it.



Prayers

